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Tropes and Figures
in
Anglo-Saxon
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A Dissertation
presented to the Board of University Studies
of
The Johns Hopkins University
for the degree
of
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by
James Waddell Tupper.

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Figuration is one of the most reliable standards by which style and processes of thought may be tried, both in relation to the author whose works are under examination, and the period of literary history in which he lived.

For the literatures of Greece and Rome, the study of tropes and figures has been extensively pursued, and as we would expect from the trend of modern views, it has, in addition to the method to be followed, considered them from the standpoint. The ancients, who studied figuration, treated it in relation to the whole body of classical writings, without any reference to the leading characteristics of the individual author. Thus Aristotle and Quintilian in their treatises on Rhetoric investigated the subject of figures as a

chapter of their main work, regarding it in relation to the principles of style, not as a basis for the determination of a writer's place in literature. The work of Gustav Gerber, Die Sprache als Kunst, Berlin, 1885, is perhaps the best modern example of the classical method, in which, though the subject figures alone is treated, there is no special reference to the artistic workmanship of the separate authors. On the other hand Gerber is careful however to discriminate between the different literatures, and judges his examples accordingly. The numerous theses on the figures in the different classical authors are written from the point of view of individual characteristics in style and thought, and have therein rendered valuable service to the higher criticism of the separate texts.

It is doubtless the extensive application of this

standard in literary judgment to the [illegible] that has led several scholars to apply the same tests to Anglo-Saxon literature. The efforts [illegible] an exact knowledge of the extent to which figuration was employed by the Anglo-Saxons have been confined to a certain limited range of [illegible], and only [illegible] in the poetry.

Richard Heinzel in Quellen und Forschungen X, Strassburg 1875, wrote an interesting essay, Über den Stil der altgermanischen Poesie, which gave rise in turn to a dissertation by Francis B. Gummere, entitled The Anglo-Saxon Metaphor, Halle, 1881. Prof. Heinzel's ~~[illegible]~~ paper is an attempt to show that certain devices were common to all Germanic literature. Such are the epithet used for the most ordinary pronoun, appositions intended as ornament or explanation and separated from the words to which they refer, the pronoun

preceding its noun, variation by means of repetition and parallelism, and the changed succession of words. Then of tropes he finds similes, Kennings, and Sensual Expressions. The theory advanced by Heinzel to account for the lack of simile in Anglo-Saxon, as a loss from the primitive Germanic, due to the influences of Romanism and Christianity, calls forth Gummere's reply that the Norse developed the simile of itself and that this trope did not belong to the parent Germanic stock. The passionate nature of the Germanic race is opposed to the use and development of the simile.

Dr Gummere then proceeds to an examination of the metaphor in Anglo-saxon poetry, grouping his examples in the relation of a concrete to a concrete, an abstract to an abstract, a concrete to an abstract, an abstract to a concrete, and a few unclassified. "To sum up (p53) the general results of this comparison.

The typical Anglo-Saxon metaphor was originally confined to one word, or at the furthest, to several words that stood in the closest syntactical relation. This general type has been invaded by the influence of the Latin literature of the church, especially by the hymns; the result, whether as extended metaphor, simile, or learned allegory, is found not so much in Beówulf as in the Caedmon poems, but even here to no overwhelming degree.

Wilhelm Bode in his monograph Die Kenningar in der angelsächsischen Dichtung, Inaug.-Diss. Leipzig, 1886, has treated this figure in detail, and has grouped his full list of examples in relation to their significance in meaning, not as they characterize different works.

So far as anything has been written on the subject of figuration in Anglo-Saxon, it has been confined to poetry, and has had no special reference to the

different poems.

The object of this monograph is to treat with special care the homilies of Aelfric, Wulfstan and the Blickling Collection, in relation to certain [illegible] figures; to show [illegible] the respective prose used these figures, and in what degree the several writers differed from one another in the employment of them; to discover from what spheres of life the tropes are taken, and to judge from that of the feelings and conditions of their authors; to find out, where possible, what figurative ideas are original and what borrowed; to contrast, when pertinent, the figuration of prose and poetry; to establish the degree of perfection which these homilists attained in the employment of their instrument with reference to the [illegible] figures; and finally to form a general estimate of the excellence of the Anglo-Saxon figure in prose.

The Editions of the Homilies which I have employed in the collection of my material are as follows:-

The Homilies of Aelfric, edited by B. Thorpe, London 1844. 2 vols. A.H. & A.H. II

Wulfstan. Herausgegeben von Arthur Napier. Berlin 1883. Erste Abtheilung, Text und Varianten. W.H.

The Blickling Homilies edited by Richard Morris for the E. E. T. S. Nos. 58 & 63. London 1874 & 76 B.H.

Farber (II 11) gives the following division of tropes and figures,

(1) Picture-figures (Bildfiguren) or aesthetic figures. The usual term for these figures is Trope.

(2) Phonetic or Sound-figures (Lautfiguren)

(3) Thought or Sense-figures (Gedanken oder Sinn-figuren).

In this treatise I shall deal merely with the first two divisions, and for the present shall only consider leading figures in these departments.

The distinction between tropes and figures has been repeatedly pointed out, but by none better than by Quintilian. Prof. W. E. Greene in an essay published in the Proceedings of the Modern Language Association of America (Vol. XXVIII) renders Quintilian's definitions thus:- "A trope is the turning (of a word or phrase) from its literal significance to another; while a figure as indicated by its very

name – figura, – is a form of speech differing from the common and ordinary mode of expression[1]. A trope gives a word new meaning; a figure is, briefly, a matter of the order of words".

1 Quintilian. Inst. Orat. IX, 1, 4. Est igitur tropus sermo a naturali et principali significatione translatus ad aliam ornandae orationis gratia, vel, ut plerique grammatici finiunt, dictio ab eo loco, in quo propria est, translata in eum, in quo propria non est: figura, sicut nomine ipso patet, conformatio quaedam orationis remota a communi et primum se offerente ratione.

— Tropes —

Under this heading corresponding to Gerber's Bildfiguren, I shall consider the Metaphor, Simile and Kenning. In its published form I intend my thesis to include Synecdoche and Metonomy.

— Metaphor —

Herder (II 74) remarking on the essential character of the Metaphor and Simile says,- "Denn eben darauf kommt es an, dass Metaphor und Gleichnis aus einer Proportion hervorgehen, deren Glieder aus verschiedenen Sphären angehören, so dass also nicht etwa die vertauschten Begriffe selbst die Gleichung bilden, sondern die Verhältnisse innerhalb derer sie an den einander entsprechenden Stellen existiert werden."

The Century Dictionary defines Metaphor as "a figure of speech from which by some supposed resemblance or analogy, a name, an attribute or an action belonging to or characteristic of one object is assigned to another, to which it is not literally applicable; the figurative transfer of a descriptive or affirmative word or phrase from one thing to

another; implied comparison by transfer of terms".

In my treatment of Metaphor I have refrained from any subdivision. It is almost impossible to find a system of grouping which is absolutely satisfactory, and rather than adopt one which would necessarily lead to confusion, as that showing the relation [illegible] an abstract, or one in which for it any value of the figure would be lost sight of, as that according to the province from which it is taken, I have massed them according to their seeming in the texts, and grouped only those of close resemblance in form and meaning.

The following examples are found in the Homilies of Delfric.—

18.5, nœron hi blinde gesceapene, referring to spiritual blindness; 34.7, on ðære ures geleafan gafol mid estfullum mode him agifan; 36.7, getaenodon ða halgan lareowas on Godes geladunge, ðe sind gastlice hyrdas geleaffulra sawla; 36.14 ðam lareowe gedafenaþ ðæt he synle wæol sy ofer Godes eowode, ðæt se ungesewenlica wulf Godes scep ne tostence. These two metaphors are manifestly suggested by the parable of the good shepherd in John x. 1-18. 36.28, Crist is se soða dæg, seðe todræfde mid his tocume ealle ruðennysse ðære ealdan nihte and ealne middangeard mid his gife onlihte, so also 144.7. This is clearly suggested by John viii. 12, 48.27 on ðam gastlicum gefeohte his martyrdomes, a common clerical metaphor; 50.5 seðe wæs leorning-cniht on hade, ongann wesan lareow on martyrdome, a figure straight from the schools. 50.12 he hæfd

done ecan wuldorbeah; 52.12 seo sode lufu is wyl-
spring and ordfruma ealra godnyssa.... and se
weg de laet to heofonum, notice here the coupling
of a figurative and non-figurative word in wyl-
spring and ordfruma, and the sudden change of
the figure in se weg etc; 52.14 se de faerd on sodre
lufe ne maeg he dwelian; 52.15 heo (lufu) gewissad
and gesceylt and aelet, these are purely ecclesiastical
in feeling. 56.7. du bist Godes bearn, so i 14, 260.12,
15, 28, a metaphor which has become more or less
a clerical formula for a pious man. 56.30 Stephen
fram lichamlicere wunnunge gewitende.... sigefaest
to heofenum ferde; cf. the 'earthly house of this tabernacle' II Cor. V.1.

60.34 ydel bit se laecedom de ne maeg
done untruman gehaelan; swa bit eac ydel seo lar de ne
gehaelt dure sawle [illegible] and [illegible] This figure
of the physician is a very common one. 62.4 he syddan
haefde his goldhord on heofenum, cf. Matth. vi.20.
62.14 da wurdon hi mid deofles flan durhscotene;

64.15 beoð blowende and welige hwitwaðlion ðaet ge rectlice waedlion, a metaphor with all the freshness of nature and probably original with Aelfric; 64.18 ðaet he do his ðrowan .... unwiðmetlice scinan, The figurative sense of this word has been almost lost. 66.6 ne bið he ðaera aehta hlaford, ðonne he hi daelan ne maeg; ac he bið ðaera aehta ðrowa, ðonne he him ealluuga ðrowað. So 122.7 a good metaphor, and one taken from the daily experience of all Aelfric's hearers. 68.11 he rowre saula ðe nu synd a-dylegode of ðaere liflican bec, gelaede eft to Godes gife and miltsunge; 70.7 ðaera [illegible] dyrstigness adwaercte, This has almost lost all metaphorical significance; 72.23 he mid rodetacne his muðe and ealne his lichaman gewaepenode; 74.15 tima is ðaet ðu mid ðinum gebroðrum wistfullige on minum gebeorscipe So 1.27. These two metaphors are taken from the most familiar aspects of A.S. life - the battle & the meadhall. 76.3 geopena ongean me lifes geat ðaer ðaera ðroestra ealdras me ne gemeton; 84.5 naeron

hi geripode to slege, ac hi ... swulton to life; 94.13, hi sind gehatene martyra blostman, forðan ðe hi waeron swa swa upaspringende blostman on middewrardan cyle ungeleaffulnysse, swilce mid [illegible] [illegible] [illegible]. A figure of much beauty, and in its elaboration a striking contrast to the general type, the metaphor is laid down by Gummere (p.53) It will be noticed that the metaphor is elaborated here as a simile. 94.31, buton he ða ymbsnidennysse on gastlicum ðeawum gehealde, so 96,8,, 26.33, This is a very common kind of metaphor. 110.32 ydele [illegible] [illegible] mid deopnysse godcundra gewrita; 116.14, hi offrodon briste gastlice recels and noldon hiere gold offrian, so ll. 17,20, 142.12; 118.5 gif we on his gesihðe mid beorhtnysse ðaes upplican wisdomes scinende beoð; 118.7 gif we ure geðohtas ... on weofode ure heortan onaelað, ðaet we magon ... [illegible] ... [illegible], [illegible] [illegible]

suggested by the Old Testament rites of sacrifice. 118.28 us is micel neod daet we durh oderne weg done swicolan deofol forbrigan [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] edele becuman; 122.17 eal mancyn de waes atelic hreoflig, mid misliccum leaftrum on dam inran menn, so l 23, 124.11; 122.25 daet he ure saule fram synna fagnyssum gehaelan maeg; 124.14 his saule wunda daedbetende gelaeniam so 14.. 33; 124.30. de swa hreoflie bid on manfullum deawum daet he odre mid his [illegible] besmit so l 33. These figures are the commonplace of the religious literature of the time. 132.7 de heora [illegible] wyrtrumen on desum ... life plantiad; a rather striking figure. 132.11, da inran deostru sind dues modes blindnyssa witinnan; so 132.12; 138.22 to one on wrum mode bid accaned sumting godes; almost colorless, 138.28 ure unclaenan gedohtas and wrore, da we scaolan synle acwellan odde behwyrfan mid claenum; 146.16 Cristes sweard

sceolde [illegible] Marian [illegible], ac [illegible].
Cristes swurd is her gesett, swa swa we cwaedon,
for his drowunge; 154.9 we ne magon on dissum
life daes scan leohte brucan; 154.10 des an blinda
getaenode eall mancynn, de weard ablend durh
Adanes gylt, So, 154.19, 156.1, 3, 5, 7. In these allegorical
interpretations, so characteristic of Aelfric, the meta-
phors possess very little value as rhetorical
figures. 154.21 abrodene of urum gedwyldum
and onlihte durh geleafan, 154.22 nu haebbe we daet
leoht on urum mode, daet is Cristes geleafa; 154.24
deah de we gyt lichamlice on urum cwearterne
wunian; 154.34 da weard mancyn onliht and
gesihte underfeng; 156.11 donne cumat da ealdan
leahtras ---- and hi gedrefad his mod, and
willad gestillan his stemne; 156.23 daet he
todraefe du ydelan costnunga fram ure heortan
and daet he onlihte ure mod mid his gife; All
these metaphors are clerical in their spirit.

156.26 Donne mage we gedon --- Dæt se Hælend stent, sete ure Eade; 158.[illegible] he [illegible] wæs modes blindnysse and --- he forgift us leoht and ure blindnysse onliht; 158.17 bit ure heorte onbryred and gewend to Gode; This metaphor has become almost colorless from its constant use in clerical speech. 158.29 biddan Dæs leohtes Dæ we magon mid englum anum geseon, Dæt Dæ næfre ne bit geendod. To Dam leohte sodlice ure gelæfa us sceal gebringan. In this latter example we have a weak form of personification. 160.15 heo (Sawul) bit deadl ælcere dugude and gesælde, and bit gehealden to Dam Ecan deadt; 162.16 nis Deos worold na ure edel ac is ure wræcsit. This is a peculiarly appropriate figure, when we remember the keen feelings of the Anglo-Saxons regarding their native land and exile. 168.7 Deofol is ealra unrihtwisra manna heafod and Da ne lan men sind his lima; so 16[illegible], [illegible]26, 292.28, 390.12, 604.35. A very common figure

170.17 gif we genealaecat wrum Drihtne mid geleafan ... ; gif we hwaer aslidon arisan eft --- and betan georne daet daer tobroecen bit; 170.23 sede gebigde done heagan heofenlican bigels; a fine figure worthy of Beowulf. 176.1 donne bit oft daes mannes mod gebiged to daere lustfullunge, hwilon fac-slit to daere getafunge; 184.10 dam he forgift done gastlican fodan daet hi ne ateorian be wege; 188.7 donne we cumat to daere smedman, daet is to daere getacnunge, donne gereordat heo (seo ealde ae) ure mod; 188.25 nu sceal gehwa ... oftredan daet gaers and of sittan, daet is daet he sceal da flaesc-lican lustus gewyldan; This immediate interpretation of metaphors that are painfully far fetched, is characteristic of delfric, and robs them of what little rhetorical value they may possess. 188.29 da mean de to dam gastlican gereorde belimpat, so 190.2; 198.35 heo waes geclaensod and geseyld wid ealle leahtras; 204.8 gif we mid dam gewitendlican gestreonum [illegible]

hine ðaet ece lif and ða heofonlican welan mid Gode
208.2 hi waeron getigede, forðon ðe eal maneyn
waes mid synnum bebunden, So l. 5, 20, 22, 23;
210.6 ðonne we sind getaðode, ðonne sind we
getigede, so l 9; 210.35 we beoð tempel and
Epistle
faetels ðaes Halgan Gastes, So 212.4, 262.16, 17;
212.10 hi ne magon his geoc ofheora swuran
asceacan; 212.13 gif he mid deoftes weorcum hine
sylfne bebint, ðonne ne maeg he mid his aure
mihte hine unbindan butan ... God ... hine
unbindan, so 234.14; 216.15 gefredde ða ðone angel
Cristes godcundnyse, ðurh ða he wraes to deaðe a-
ceocod, So l. 31; 218.23. se lichama, ðe is ðaere sawle
reaf, a prethy metaphor but not original with U.
222.3 gif we beoð gefyllede mid braeðe haligra mihta,
and gif we mid hlysan godra weorca wrue Drihten
seeað; l. 6 ða heofonlican Englas ða ðe mid braeðum
godra weorca gewilniað ðaes uplican faereldes; 226.2
nu sind adwaescede ealle geleaflystu; l 15 he ðone deað

mid his wrists tobraec; [illegible] his sama [illegible];
an almost colorless metaphor, 228.1 ure Haelend Crist
tobraec helle-gatu; 234.9 ða unbindan fram heora
synnum ða ðe Crist geliffaest; 234.34 hine (Crist)
healdan on heora mode ðurh geleafan; 238.29 aelc biscop
and aelc lareow is to hyrde gesett Godes folce; So 560.34
240.1 se wulf is deofol, ðe syrwð ymbe Godes geladunge
and cepð hu he mage cristenra manna sawla mid
leaktrum fordon; 248.14 we ealle sind cuman on
ðisum life, and ure eard nis na her; [illegible]
her swilce wegferende menn; 250.1 nu sceole we
cnucian, and hryman to Criste; 252.16 ðonne biðure
hiht gehealden wið ðaes wyrmes slege; 254.28 se rica
and se ðearfa sind wegferende on ðisre worulde. Nu berð
se rica swaere byrðene his gestreona and se ðearfa faerð
aemtig; 254.34 ealle we sind Godes ðearfan; 256.17 Seo
gytsung is ealra yfelra wyrtruma; it will be ob-
served that these figures are the common property of
the ecclesiastical writings of the time. 256.18 ðe fyligað

daere gytsunge, hi dweliad fram Godes geleafan, and hi befeallad on mislice costnunga and derigendlice lustas, de hi besmead on forwyrd. Notice the double metaphor. 264.[illegible] genealde and ascylde ge ure sawle ge ureum lichaman fram deofles costnungum; 264.34 and Sylle Eac ure sawle done gastlican hlaf. Se gastlice hlaf is Godes behod; 266.11 mid dam gastlican gerende ure sawle geclaensian and getrymman; 286.17 daere heofenan [illegible]; a metaphor in [illegible] and beauty according to the poetical type. 288.7 Godes Gast afandad eabra manna heortan and da de on hine gelyfad ... da he claensad and gegladad mid his neosunge; a mixture of figurative and literal [illegible] 290.4 da rom se Halga Gast on fyres hiwe to dam halgum hyrede..., and hi ealle onaelde mid undergendlicum fyre and hi waeron afyllede mid daere heofonlican lare. Notice in this example how readily the homilist goes from literal to

figurative language and then back again to literal.' The last clause it will be noticed has practically lost all figurative significance; 320.20 hi waeron [illegible] on Godes willan, so 344.7.10, 346.23; 320.23 daera haedenra manna heortan de ceaede waeron durh geleaf-laeste ... gewilnunga; daet hi (manna heortan) heot lite durh unrecaeddignysse and onaelde durh lufe and snoternysse, so 322.13, 14, 324.6; 332.31 ne hefadse hine sylfne sede hine mid synnum be-hint; 338.20 mid hete daet haeldon; 356.24 on daere tide .... de se woruldlica daeg wanigende bid; 360.11 campian daegwamlice wid leahtras, and hine sylfne dreagian mid styrnysse daere gastlican steore; 360.21 unlustas mid [illegible]; 362.27 de heot durh unriht-wisnysse [illegible] [illegible], [illegible] durh regol-sticcan daere sodan riht-wisnysse, heot geemnode. Notice in this last example the confusion of figures. 362.29 [illegible] heot awende to [illegible] [illegible], [illegible] [illegible] mod ... gecyrrad to mandwaernysse durh ongyte daere

applican gife; 374.22 mid gastlicum gecampe winnat ongean done dry; 382.17 daet ic sceolde mid dysre drowunge his folswadum fylian . . .; ne gelette ge minne weg, so 382.19; 390.23 daet hilewite scep da gefullode done arleasan Saulum and worhte hine arfaestne Paulum. This example can hardly be considered a genuine metaphor. The 'gentle sheep' is ananias, whose name means 'sheep'; and the homilist intentionally confuses the man and the significance of his name. In l 24 he more fully follows out the figure suggested by the name. he gefullode done wulf and geworhte to lambe; 410.24 donne hit eal seo getimbrung hire [illegible] [illegible]; 412.22 gastlice ofslead mid heora ylelnysse heora underdroddan; 414.5 he waes todunden on modignysse, and his flaesclicum lustum underdrod, and mid ungefohre gytsunge ontend, Notice the three separate figures in rapid succession. 428.30 naeft min niht nane forswercennysse, ac heo mid heorhtum leohte scind, so 446.2 472.12. God is se sota laece, de durh mislice swingla

his folces synna gehaelt, so II 530.33; 474.26 ne be-
ceapige na ... mid his sawle taes lichaman gesund-
fulnysse; 492.14 se mann se saewt ungetwaernysse
betwux cristenum mannum, l 15 [illegible] his mutes
geat, so l 16; 492.19 macat hi his eare him sylfum
to deates geate; 496.12 on deate geswefod, so II 260.18.
496.14 heo (seo sawul) turh synna dead is; l 31, teah
te heo on gewunelicum synnum fule stince; l 33 swa
mare wund swa heo maran laecedomes behofat;
498.5 swa bit eac se digla tsat taere sawle eatelicor
to araerenne ... tonne synd ta openan leahtras to ge-
haelenne; 516.7 seo hand getacnat wrue nydbe-
hefan freond, te us daeghwamlice mid wrone and ful-
tume ure neode det; ac teah, gif swilc freond us
fram Godes wege gewemt, tonne bit us selre taet we
his flaesblican life fram us awurfon, and mid
twaeminge awurpon, tonne we, turh his yfelantiht-
inge, samod mid him on see forwyrd befeallon.
Notice how the writer wavers here between the figurative

and the literal idea, neither being closely distinguished from the other. The length of the figure is also worthy of attention. 520.27 seo halige gelatung is Beiates bryd, durh da he gestynd... gastlice bearn, So II 10.29, II 54.14,17, II 58.23, II 72.28, II 476.31; 522.25 fynd mid horne lichamlicere mihte poledon. C 27, da sind gemaeste mid gife daes Halgan Gastes to dam swide, daet hi weleriad daes upplican faereldes mid fydrum gastlicum drohtunge; 523.31 sede mid fodan daere upplican lufe bid gefylled; 524.13 daes Ecan lifes welan, almost colorless as a figure. 526.28 se claene hwaete bid gebroht on Godes berne, and as this figure might not be easily understood by all his hearers the homilist explains as follows — daet is, daet da riktwisan beod gebrohte to dam ecan life, daer ne cymd storm ne nan unweder daet dam corne derie; 528.24 de mid horium reafe cymd to Godes gyftum, daet he for his pulum gyrelan fram daere ecan blisse ascofen beo into Ecum deostrum; 542.35 sind ge

wuldorbeagode mid sige heora drowunga on ecere myrhde; 544.18 Godes lare ... to unafeorigendlicum gafele; 552.17 ne bid god gesewen butan mid claenre heortan; 560.34 efne her is ure hyrde, efne her is se frefrigend ures geswinces; 578.25 mid manegum swingelum ... geswencte, so 480.4, 578.26; 578.28 to lifes wege lylian; 578.32 underdeodde deoda swuran his geoce; 584.30 mid heora mode heofonum geneolaecan; 594.27 he onael du de sylfum daet ece fyr; 602.17 gefyrn ecean leoht ingebydes geond eortan ymbhwyrft, and forwel menige scinat on sodfaestnysse wege, da de farat durh godspellic sidfaet to dees ecan lifes gefean; 602.35 he toscoe da dwollican nyttennysse durh onliktinge his andwerdnysse, swa swa se beorhta daeg todraeft da dunlican deostra daere swarcan nihte; Note here the simile introduced to lend vividness to the idea contained in the metaphor.

612.29 heora heortan wyrtrumanon his lufe aplantodon; 614.8 daet dises middangeardes waerdan ... [illegible]

dam he wext daet he fealle; to dy he sprytt, daet he mid cwyldum fornyme swa hwaet swa he aer sprytt; 616.23 swa hwa swa ungeclaensod bid, he gefret daes fyres aedm; A rather expressive figure

II 8.20 swadeah done liflican waestm abaer, sede is sod biscwt and ure sawla ahysend; II 10.21 seo gelatung is ealra cristeura manna moder on gastlicere acennedmyrse; II 14.20 nu is he gesm ... mid seofonfealdre gifa daes Halgan Gastes; II 58.11 das six waeter-fatu waeren afyllede mid halwendum waetere boeliera gewrita; II 68.16 dus sind gemengde da godan ceastergewaran and da yfelan, swa swa corn and ceaf, oddaet se Dema cymd, de gegaderad daet claene corn into his berne, daet sind da rihtwisan into heofonan rice, Notice the combination of simile, metaphor and allegorical interpretation. II 70.10 he sparode daet gode win ot his agenmentocyme, daet he scwcd nu gemd his gelatunge ot ende dyses middangeardes. II ...

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
durh heora lare aweg, ne bid daet laewede fole
waestmbaere on godum weorcum; II 76.2 hi forgyme-
[illegible] daes [illegible] [illegible] [illegible], II [illegible] [illegible] [illegible] [illegible]
nanes waestmes daes godcundlican weorces; II
[illegible].35 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
deade geopenode; II 88.26 hi ne adraefad ure sawla
hafenleaste; II 88.28 rihtwisnysse speda and daes heofen-
lican wisdomes goldhordas; II 92.11 daes modes drotan,
a rather striking example of Catachresis; II 98.11 swa
ageaf des goda mann his waestm [illegible] [illegible] [illegible]
II 106.5 sed aelnysse ura synna lig adwaesete; II 124.6
[illegible] ure sarnys us infaer sodre gecyrrednysse and
daet wite de we drowiad to brece ure [illegible] [illegible]; II
124.9 mid swurde daes heofonlican graman; [illegible] II 126.1;
II 126.30 [illegible] waestmbaere wurde; II 132.24 [illegible]
... [illegible] on [illegible] [illegible]; II 136,
29, dry [illegible] [illegible], on [illegible] [illegible]
scinende and on hrosan braede stymende. The figurative

Element reminds us of the Blickling Homilist 7.29 seo readnes daere rosan lixed on de, and seo hwitnes daere lilian scined on de &c, Certainly a very pretty figure. II 160.25 blindnysse his heortan; II 140.26 da attregan flan deoflicere costnunge; II 188.13 daet scraef ... on wundrum scinende; II 156.31 durh daere hyde wunda adwaesete his modes wunda; II 180.31 his waelhreowan hueccan to daes halgan weres fotswadum gebiade II 210.35 we buton ypelnysse beorman on deorknysse syfernysse an sodfaestnysse barat; II 231.20 he hafde steenne heardnysse on heora heorcan; II 248.21 da gaetlu adwogen wre swartan gyttas; II 247.21 heora andgit adwoh fram eallum horwum healiera leahtra, this figure like many others is suggested by the immediate context. II 266.13 we beod ge mearcode aegder ge on forsen heafde ge on heortan mit blode daere drihtealican trowunge; II 271.24 we seeoldan wistfullian na on ypelnysse beorman as on deorknyssum syfernysse and sodfaestnysse;

II 288.32 on geswincfullum ðum ðises deadlican lifes
So II 290.2, II 388, 6.7. The paucity of the prose figures
taken from the sea is in striking contrast with the
great number occurring in the poetry. II 294.10 mid
leohte wæs geleafan; II 318.27 hiðera ðære soðan lufe;
II 320.22 [illegible] he wæst wise of ðam reocendum meoxe
and mid soðre daedbote him syfne aðwæa; II 374.[illegible] to
ðam estum ðæs ðean gereordes, II 374.30 ðæt leoht ðæs
larlican and gites; II 388 [illegible] windige ehtnysse astyr-
ige ongean Kristes geladunge; l. 16 gerudodre nihte
unrihtwisnysse; II 392.22 on ðissere worulde [illegible]
l. 26 gif ðu lufast ðas woruld, heo besencð ðe; l 32
hawa ðæt se inra wind ðe ne towende; l 35 gif ðu hwilon
dyfst ðurh worulðlicum [illegible]; II 398.5 to ðam
wynsuman geoce Godes ðeowdomes; II 398.10 [illegible]
ðaere halgan lare; II 402.11 heora heortan wyrtruman on
ðam lifrican wylle. Alfric is fond of this phrase
"heortan wyrtruman". II 404.14 hiwiað hi wiðutan
mid ecenfaestum ðeawum, and wiðinnan sind geæthrode

mid arleas-nysse; II 470.16 tam heofenlican laccedome;
A very common figure ⊕ II 478.12 mid wulder-beage
ecs maegthades; so II 494.32; II 512.24 scean on wite-
gunge; II 526.15 waestm godra daeda, so l. 18. II 532.31
ne his agene weorc mid deadum fellum zmbtryman;
II 534.2 hwaet dot tas butan swilce hi heora feh mid deadra
nytena fellum beteon. Explained by the allegorical interpretation
preceding. II 538.23 hi (fela ffelu) sin ta hydelas taes ecan
lifes, te ffelum mannum becymt for heora unwillan fellnysse,
II 546.2 Godes gelatung haeft on sibbe lilian, taet is claene
drihtnung; on tam gewinne, rosan, taet is martyrdom;
II 554.19 God ofgaet his feh ... mid tam gastlicum
gafole; II 556.32 his unlustas teostra; II 560.28 fela
blintra manna, te fram sotfaestnysse wege dwelodon,
he unbiblt turh ta sotan lare; so l. 31; II 602.... ...
behreowsung and daedbot... us atwelt eft fram
tam synnum, l. 13. daedbot... and aelmesdaeda... ge-
haelat and gelaeniat ure synna, gif an da laccedomas
geornlice begat.

The collection of Homilies under the name of Wulfstan have the following Examples of Metaphor.

W.H. 1.9 Daem modes leohte; 3.14 Ðe we nu on carcerne syn beltynede on disse worulde, and eft donne se gast wyrð ut of dam lichoman alæd ðe he nu mid befangen is; 18.1 gerymed haefð us Eallum rihtne weg; 35.17 Ðaet deofol ne mæg aeneg his aetheura waepna hiem on afaet an; 37.4 he lit donne Cristes lima án, so l.6, 65.14, 79.1, 310.15; 40.3 beorgaþ eow georne wið deofles lara, so l.8, 11.21, 67.14 une gastlice modor seo is Ecclesia genamod. This figure is universal in the Church literature of the day. 71.15 sona wyrð heofona rices duru geara untyred; 75.22 ure lifwegas georn lice rihtan; 79.13 nu is mycel neod Eac Eallum Godes bydelum Ðaet hy Godes folc warujan gelome wið done Egesan ðe mannum is toweard; 80.1 we godcunde heorda warujan nu georne. These figures all savor

? strongly of the Bible. 103.29 gebohte (mancyn) deorwyrdan ceape; 139.13 flyhd se frofur aweg; 178.8 swaer is sec byrden, de Godes bydel beran mot, l 22, dam godcundan hyrdan; 180.15 fordam de hit (absolutio) is ealra bucedoma selost; 180.8 claensige his heortan gehwa fram aeghwilcum nidgraman; ~~183.5 heofonas mid heora tungum~~ 186.13 se fyrma ren; 190.16 wa dam hirdum .. de Estad heom sylfum ... and godcundre heorde ne gimed to nahte, So 191.7.12.16. This figure it will be noticed occurs frequently in Wulfstan. 228.13 domes heot eow open heofona geatu; 230.19 rinan manum dome heofonlican mete; 232.23 cyrice is daere sawle scip and scald on domes daeg, and heo is ne gescapen to gebedhuse, na to nanum gemothuse; 236.15 daere fyrman ea; 239.7 heo (seocyrice) hit ure fridjend and werigend wid daet micele fyr on domes daeg; 239.13 Eac bedearf seo sawul on domes daeg ribbes weges and claenes and stadolfeeste [illegible]

glideran wege hellewites brogan; 239.15 baernon we
wine lichaman mid claenum gebedum aetnesse
heortan; 242.3 oferfyll hit daere sawle feond and
daes lichaman unhael; Notice the conciseness and
vigor of these figures. 242.9 hit alucd daes mannes
mod durh deofles costnunge; 243.19 aer man awrod-
ige da unriht and da manwrore de man wide saewd
and gesawen haefd; 247.6 he sceal beon grund-
weall dines lifes, and se hiht sceal beon din scyld
ealles dines lifes; the force of the metaphors consists
to a great extent in their being taken from a common
experience on the part of the speaker's audience. 247.8 seo
sode hefn sceal beon din wuldorbeah; 247.13 daet synt
feower sweras.. iustitia... prudentia... temperantia...
fortitudo; 249.2 se modiga deofol... wyle wit dines
sawle campjan; 251.15 we waeron gefridode feonda
gafoles; 252.1 staenewre heortan and blindre; 252.21
done unriktan weigels of heora heortan and heo on-
byrhte mid leohtum andgite; 252.[illegible]

mildheortnesse earan ontynde; 252.10 eertam we
waeren [illegible] geworden, for [illegible] we waeron [illegible]
daes heofulican riees; 252.17 se faena feond ne us for-
wyrne daes wilweges ne us da gata ne betyne ... ne
us [illegible] ne ofteo; 257.21 [illegible]
273.8 heo is deos woruld on ofstum and on stormum
and on adlum and on ungewydemum; 276.4 da
hyrdas, da na cunnan da godcundan heorde heald-
an, so l.11; 302.29 cyrice bid wre scyld and ner-
jend on domes daeg wid daet micele fyr.

The Metaphors in the Blickling Homilies are as follows: —

Hom. 3.1: Se Halga Gast seow Sæt claene Sæed on Sone unbesmitenan innot; p. 19 innot ... Sæt wæs Sæt tempel Sæere gedungennesse and Sære claennesse; p. 25 Sy Sæt geteld afaest Sines innoSes; p. 6 Se onbærnes Sære heofonlican onfaehnesse Sy gewindwol on Se; p. 28 Sy Sin Sæt Sæchmlice hrif mid callum Sæger-nessum gepraetwod; p. 9 se readeo Sæs rosan sixed on Se and se hwitreo Sære lilian scinet on Se, p. 31 mid callum micelnissum apeddum mortmum Sy se Cristes brydbur gepraetwod; All these figures descriptive of the Virgin and her conception are very pretty and display a keen literary sense; p. 33 Sæt hwon Sæt Sa middangeard Sæs hælendes menniscnesse; p. 38 Sæs Sæs Sæs

and on dam gemanlican hapsetle onfing [illegible] e-
gyrelan to his godcundnesse; 9.18 he wæs gesended tæt
goldhord tæs mægen-trymmes on done bend tæs clænan
innodes, 9.35 he [illegible] to dam hedhæfde tære rode on dem
upstige ealle ure lif he getremede; 9.36 he sealde
his done readan gim, tæt wæs his tæt halige blod.
Notice the necessity the homilist feels to explain his fig-
ure, seen also in the following example, 11.5 gifeon ... on
done gemanan tæs [illegible] and tære [illegible] tæt
is Crist and seo halige cyrice; so 11.30 and indeed a
very common figure in all the religious literature of
the age. 11.28 [illegible] tæt [illegible] goldhord [illegible]
[illegible] dam [illegible] ure [illegible]; 11.[illegible]
he us [illegible] on tæs [illegible]; 13.10 [illegible] bit
[illegible] ure se [illegible] stadol and se [illegible]
wit ealleum deofles costnungum, so 89.10; 13.23 ne bit
tæt [illegible] earding ne his wunung on tære [illegible]
15,13, hie wæron hum bedigledе, forton te hie wæron tagyt
mid wormedgetohtum [illegible]

[illegible] taes [illegible], se bit blind; so 17.14, 36; 19.9 ses stemn taere heortan bit swite gedrefed on taem gebede; 19.15 mid mycelum hungre ȝfelra getohta abisgode; 19.24 taere godcundnesse naenig onwendnesse on carcerne waes of taere menniscan gecynde; 19.28 he... ure stefne blindnesse gehyret; 21.6 [illegible] leohtes; 21.16 oton leohte is fulfremednesse weg [illegible] on [illegible], so 17,1[illegible]; 23.2 ta blindnesse ure aeldeodignesse; 23.2 we send on tisse worlde aeldeodige; 25.6 hie beot upahafene on oforhygde and eac beot onbaernde mid taere biteran aefeste, ge eac beot besmitene mid tem unclaenan firenhaste; 27.23 taem fulwihtes baede; 29.11 taem ae-sprenge Godes mildheortnesse; 37.5 mid taere swetnesse godcundra beboda, so 55.21, 23; 37.18 [illegible] wille Drihtne [illegible] [illegible]; 41.12 ne turfon ge wenan taet ge taet orceape sellon, taet ge under Drihtnes borh syllat; 45.25 bristlura folces hyrdas; 51.11 [illegible] [illegible] [illegible] [illegible] 53.14 on tam heofonlican goldhorde; 55.7 se wyrt-

ruma daere halgan gesegene of his heortan bit alocen and onweg anumen; 55.27 hi gastlice waestm ne berat, ...; forton te daet halige saed on him gedwan and gewat, daet him aer of daes lareowes mute waes bodad and saegd; 57.11 seo saul, gif heo ne bit mid Godes worde feded gastlice hungre and durste heo bit cwelmed; 59.5 [illegible] seo [illegible] had aerest blowet and [illegible] bit, a [illegible] figure and quite characteristic [illegible] writer. 63.10 hi beot betuh him sylfum slitende wulfas; 65.3 daet hit sy wyrtruma ealra oterra synna; 71.36 waestm godra weorca; 73.29 godra weorca swetne stenc; 75.9 swa saet donne seo unaraefnedlice byrden synna on eallum dysum menniscan cynne; 77.10 he hine aer of sawle deade awehte; 83.21 aefter dam beadum his deades, and aefter daem clammum helle deadra. Fis parallel metaphors expressing the same idea; 89.16 ic eom dust and axe; a common biblical figure, as is also the following, 91.12 he us mid his blode abohte of helle [illegible]; 95.[illegible] [illegible]

ðone laccedom ure sawle; 105.14 on ðam gecorenan hord faete; 105.26 hie waeron staenenre heortan and blindre; 105.29 God afyrde him ðaet unriht wrigels of heora heortan and hie onbyrhte mid leohtam andgite. The ninth homily from which the last three [illegible] metaphors are taken is identical, [illegible] Wulfstan xlix. 107.1 he him mildheortnesse earon ontynde; l 14 to ðam selran and to ðon soðan laccedome; 109.3 Colað... seo lufu; 109.31 ða synbyrðenna 115.7 he (worned) was blowende... on swiðe manigfealdre wynsumnesse, so 115.13; 133.23 hie inneweardum heortan eceliee burnon ðaere Godes lufan; 135.7 ða myclan byrðenne... ðaere mycelan langunga heora ðaes leofan Hlafordes; 141.1 ðu eart leohtes swer; 145.4 wz barman gastlice leoht fate; 145.[illegible] he hie onlyhte mid his ðaes halgan Gaste gife; 147.36 ðiura [illegible] gold hord; 149.2 [illegible] ðe naefre mid [illegible] [illegible] ðe ðu eart soðlice Godes temple; a figure [illegible]

poetic fervour. 153.6 Maria waere daes lifgendan Godes templ. So l. 32. 157.1 du de gecure daet paet on to Eardienne; 157.11 aris du min seo nehste and min culufre and mines wuldres eardung, and fordon de du eart lifes paet and du eart daet heofenlice templ; this is poetic language reminding one of the Song of Solomon. 163.11 daere halignesse hus geclaensod beon sceolde, and seo gastlitnes daes Cristes wicscesmes and seo giferness gebuend wes daes Cristes engles and seo heall daes Halgan Gastes sunge templ Eallunga Gode ow de funden. 163.20 he waes gelic Godes Englum, and he was beme, Cristes fricea on dyne middangeard and waes Godes Sunu spellboda and segnbora daes ufancundan kyninges and firena forgifnes and gerihtes haedena deoda. Notice that the homilist begins with a simile, but adopts the metaphor in preference immediately after the opening clause. 163.30 se niwa forendel Sanctus Johannes; 163.30 se leoma daere sodan sunnan bodeleca; 163.32. seo beme Sanctus Johannes; 165.1 he mid

ðaere soðfaestnesse [illegible] gehiered waes; 185.6 he hit gedyped on ða neoðemestan helle wiðre; 207.9 mid haligra lofsanga lacum; 225.17 cumað arisende wulfas, todrifað ðine heorde; 225.36 seo Godes lufu to ðaes hat and to ðaes beorht on his heortan; 229.23 minra eagena leoht; 241.3 ana ðu heardeste strael to aeghwilore unrihtnesse; ðu ðe simle fihtest wið manna cyn; 241.5 min Drihten Haelend Crist ðe gehaerde in helle, a very expressive figure.

Characteristics.

In the poetry of the Anglo-Saxons, as is only natural, the metaphor is of a bolder and more spontaneous type than that of the prose. Poetry itself as among all civilized nations had reached a high development, before prose was written to any appreciable extent, and such great features of poetic expression as the tropes were much more effective than could be expected in an incipient prose literature.

Then it must be remembered that this prose of the homilies was written for the purpose of instructing the people in the truths of Christianity, whether by some Biblical story or some legend of the Saints. The style must necessarily be simple. Only such employment of figures can be tolerated as will be readily understood by the ~~great~~ mass of the people. Frequently, as has been pointed out under the examples, the homilist fears lest his figure should fail of comprehension

and accordingly he interprets it. The use of such figures as abound in rich profusion in the poetry would be for a didactic purpose, to a great extent, thrown away; the reasons would not comprehend their significance. Consequently those which are employed are of the simplest nature, and are for the most part taken from the familiar spheres of life. In the choice of subjects from which they are drawn, there is naturally a manifest tendency toward those which appeal most readily to the ecclesiastic. The world of books rather than the world of nature furnishes him with his ideas. This is more noticeable in Aelfric than in either of the others.

The daily life and surroundings of these ecclesiastics consisting in monastic duties and the patient study of the Scriptures and the Church Fathers, tended to draw them away from the outside world, on which the poet gazed and from which he drew his inspiration, to that of the cell and the library. Nowhere is this better illustrated than in their figurative speech.

originality is not one of the features of the prose figure, and in this lies one of the great distinctions between it and the poetical. The Scriptures and the Fathers used simple figures to illustrate great truths, and the A.S. homilist perfectly well satisfied with the ideas contained in them, adopted them into his discourse changing it, if needs be, merely in its coloring for the quicker comprehension by his audience.

But it is not to be understood that we have in these good old homilists nothing more than copyists, whose powers were limited to mere verbal transcription. On the contrary, the ideas supplied by their books have been adopted to the particular context, and presented in a form often of real literary value. For instance, Christ in the New Testament is spoken of as 'the light of the world'; Aelfric words the metaphor as follows, 36.28, Crist is se sota daeg, sede todraefde mid his torgne ealle nybennysse daere ealdan nihte, and ealne middangeard mid his gife onlihte. Most of the metaphors borrowed

from Christian sources were easily adopted by the A.S., and many from their very nature would attract them. Such are all figures relating to war, the sea, fishing, etc. The relation of Master and Servant also would appeal strongly to the consciousness of the people, and a truth expressed in such terms as the following would impress them much more forcibly than a general statement on ~~the benefits of liberality and~~ the evils of greed; A.N. 66.6 ne bid he taera aehta hlaford, donne he hi daelan na maeg; ac he bid taera aehta teowa, donne he hine eallunga teowad. Another metaphor, which, owing to the state of society and the extreme disgrace held as the result of bankruptcy, must have touched the hearts of his hearers, we find in Aelfric 248.14 we ealle sind cuman on tisum life, and ure eardnis na her; ac we sind her swilce wegferende men. The idea is scriptural, but Aelfric knows how to use it. The biblical "rooted and grounded in love" appears in A.N. 612.29 heora heortan wyrkruman on his lufe aplantodon, a rather effective ren-

[illegible] of the original.

Instances of Figures taken from the common occupations of everyday life show the literary workmanship of the homilist, when he can make them appeal directly, by their inherent fitness to the minds of his hearers. As will have been noticed very few of these metaphors are unusual or are striking in their conception, their excellence consists in their adaptation to the context. The homilists did not seek to invent new Figures; they were content to make use of the ideas supplied them by their well known authors, and to put them into whatever form was most effective in the special connection. The aim of the homilist was to instruct and to accomplish this purpose he [illegible] necessarily [illegible] his imagination to the intelligence of his hearers.

The Figures of Wulfstan are forcible and to the point, and [illegible] the [illegible] of [illegible]. A few will illustrate my remark. [illegible]

leaf — I see many acute [illegible] a [illegible] [illegible] [illegible]

sionate as U., nor so clear and direct as a., but in beauty and poetic feeling his tropes surpass them both.

Aelfric varies considerably in the use of the metaphor. In the first part of Book I he uses it ~~[illegible]~~ in great profusion, but in the remaining discourses, he employs it much more sparingly.

The same is to be remarked in the Blickling Homilist. The first ten homilies abound in metaphorical expressions, but from that to the end they are of less frequent occurrence.

It will be noticed that in the so-called homilies of Wulfstan, the number of metaphors is remarkably small. This is especially true of the sermons which are assigned to the undoubted work of Wulfstan. In his more impassioned moments, as in homilies xxxiii and xxxiv he does not employ a single metaphor. To express the intensity of his feeling he makes abundant

of the word-figures and the figures & euphony, which he employs with telling effect.
In respect to his sources W. shows a greater independence of books than A., and knows how to use his figures with more power than [illegible] H. [illegible].

Comparison with the Poetry

For a clear conception of the poetical trope Dr Cummere's dissertation is an invaluable assistance. A few illustrations taken from the full collection contained in his treatment will show the essential characteristics of the poetical as compared with the prose trope. 'The Sky' is spoken of as D. 442: heahne hrof heofona rices, 'the sea' as E. 287: famge feldas, 'worlds' in B 1142 hildeleomane, and fêla lâfe (the leavings of files, p 33), 'King' G 2145 aetlinga helm, 'life' G. [illegible] [illegible] etc. These are metaphorical terms for [illegible]

place objects, and indicate to a certain extent the different conceptions which bearing forms of them, from the ordinary expressions of [illegible]. [illegible] to emphasize this last, but as Dr B. has already shown the range of the **trope** it is not necessary for me to enter on the ground further than is useful for a comparison with the [illegible].

"The typical A.S. metaphor (Quaestiones p 53) was originally confined to one word, or at the furthest, [illegible] words that [illegible] in the closest syntactical relation." In this particular it [illegible] from the [illegible], in that while the latter may also [illegible] its **tropes** to [illegible], still it very frequently expands them to a [illegible] of [illegible].

For instance a man is compared to a wolf and then the author proceeds to characterize [illegible] in warfare. These instances of extended elaboration are not many; the metaphors are rarely carried further than two or three clauses, as may be seen from the ex-

[illegible] quoted, for the writer generally prefers to fall back on literal statement or [illegible] [illegible] [illegible] conception

— Simile —

The Century Dictionary defines simile thus,— "The comparing or likening of two things having some strong point or points of resemblance both of which are mentioned and the comparison directly stated; a poetic or imaginative comparison; also a verbal expression or embodiment of such a comparison." Commenting on the distinction between simile and comparison, the same [illegible] says, "A comparison differs from simile essentially in that the former fixes attention on the subordinate object, while a simile fixes it on the main one. Generally, comparison is longer than simile."

Simile is much rarer than the metaphor, but is of more frequent occurrence in prose than in the poetry.

A.H. 6.1 Daet his gecoreman Tegnas beon aclaeneod fram eallum synnum Durh Da ormatan ehtnyssa, swa swa gold bid on fyr afandod, so 268.14, 544.6; 46.5 his nebwlite swylce sumes engles ansyne; 60.18, Drusiana Da aras, swilce ot slaepe awreht; 64.14 Daet ge to lytelre hwile scinon swa swa rose, Daet ge hraedlice forwornion; 144.11 swa swa leoht todraeft Deostra, swa eac todraeft Bristes lufu... ealle leahtras and synna fram ure heortan; 154.17 his heo hwaedere Dε gelicere Daere ocan worulde, Dε is sum cweartern leohtum daege; 168.23, swa swa Daes mannes lichama leofad be hlafe, swa sceal his sawul lybban be Godes wordum. So l 27, 266.1,3; 182.31 rihtlice is seo sae widmeten Disre worulde, forton Dε heo is hwiltidum smylte and hwilige on to rowenne, hwilon eac hreoh and Egeful on te beonne. So l. 35; the fact that this figure is part of an allegorical interpretation, robs it largely of its value. 184.33 seo mih

wæs on Cristes handum, and ða fif hlafas wæron swylce hit sæd wære, na on eorðan hwæwen, ac gemenigfyld fram ham ðe eorðan geworhte; 268. 15 ac sind her swilce wegferende menn; 274.6 sede mundat swa swa Lædeer; 268.25 he færeð swa him deofol wisaþ, swa swa tobrocen scip on sæ, ðe swa færeð swa hit se wind drifð, a re- [illegible] . 276.27 swa swa [illegible] wæteres dropa, swa fornam Cristes [illegible] swa witedon wite; 311.1 we [illegible] and [illegible] ... in Caere Readan Sea. These figures are all very expressive. 354.33 he wæs asend toforan Drihtne swa swa se dægsteorra gæð beforan [illegible], swa swa se Sylde ær þam dæge, ða swa ðæt Sealde gewitnesse for ðam Cæsere hiora ær Cæsaris had ben satisfied with his first simile, and termine his mind was for additional [illegible], which border on the ridiculous, he would have

a higher appreciation for literary form and beauty. 356.1 seo ealde æ wæs swilce sceadu; 362.22 swa swa wæter scyt of ðære dune and ætstent on dune, swa forflihð se Halga Gast modigra manna heortan; 374.9 ðeotende swa swa wulf; 444.31 his ðrowung swa swa sword ðurhferde hire sawle; 456.23 his stemn is swylce ormæte [illegible]; 472.15 se læce cyrfð oðþe bærnð, and se untruma hrymð, þeah-hwæðre ne mot hæt he [illegible] wæ[illegible] unge, forðan gif se læce geswicð his craeftes, ðonne losæð se [illegible] [illegible] God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] This example is rather to be classed as an instance of comparison than simile. 492.32 ðonne he bit mid idelan hlisan--- befangen, ðonne bit hit swylce he sy mid sumere moldhlipan ofþroren; 5[illegible], on ðyssere andweardan gelaðunge sind gemengde yfele and gode, swa swa claene corn mid fulum coccele; 544.7 swaswa halige offrunga hi underfung to

his heofonlican rice; 592.11 mannes Ege is smice [illegible] and [illegible], [illegible] [illegible]; 602.12 symle huesce heon on wrum geleafan, swa swa Daes merwan cild. An elaborate simile of considerable power occurs in 614.10 - Dis middangeard is Dam aldigendan mana gelic: on ingode hit se lichama Deonde on strangum breoste, on fullum limum and halum; witodlice on ealdlicum gearum hit Daes mannes waestm gebiged, his swara aslaeod, his neb gerifod, and his lima ealle gewaehte; his breost hit mid sicetungum getreard, and betwux wordum his ordung ateorad; Deah Dr him adl on ne sibbe, Deah forwel opt his haet him hit adl. Swa is Disum middangeardi: aet fruman he waes Deonde swylce on geogothade, he waes on lichamlicum haelte gewunde, and on spada genihtsummysse faett, langsum on life, stille on langsumere sibbe; ac he is nu mid ylde opsett, swylce mid geloma cenum befigtyumyssum to deade getreard. —

widness of the figure is remarkable. II 202.22 liget... swa swa scinende leoht-fate. II 212.23 [illegible] swa steap swa munt; II 258.11 Daet Indeisce fole waes on Ealdum dagum Gode gecorn, swa swa god win; ac hi wurdon awende to Dam wyrstum Eede; II 380.9 wyle hine adwean mid wope fram synnum, and eft hine befylan fullice mid leahtrum swa swa swa det, Se cyrd to meoxe aefter his dweale. Note the metaphor in the opening clause. II 352.3 aeteowode min lattheow swa swa scinende steorra; II 300.30 an steorra stod, se waes swurde gelic.... beorhte scynende; notice the vividness of [illegible] figures. II 342.21 be healdad Daes worlde swa swa sae. Aelfric proceeds to elaborate this figure and taking the incident of Peter's walking on the waves and his consequent sinking, he compares the world and its temptations to the waters and the winds. II 446.31 Swa stod se blinda on Godes gesihde swa swa det se blinda on sunnan, a remarkably good figure. II 488.27 hi Dotorodon swilce odre wulfas, referring

to the magicians; II 530.20 Hilarium ... scinende swa swa tungel on sodre lare; II 532.9 ne sceal he teran ne bitan swa swa wulf; he wunn' ta swa swa wurm; II 536.19 swa swa scalt hyht aelcne mete wit forrotodnysse, swa sceal thes wisdomes bodung healdan manna heortan wit brosnunge fulra leahtra: II 602.25 se man te aefter daedbote his manfullan daeda geedniwat, se gegremet God and he bit tam hunde gelic te spiwt and eft ett taet taet he aer aspaw. [illegible]; II 590.9 hi farat tuch taet [illegible] [illegible], swilce hi on sunnan leoman faron. See Gummere p 52. where the same simile is quoted from Dan. 275

The Homilies of Wulfstan are remarkable for their [illegible]. The following occur.

149.4 swa læne ys oferlufu eorðan gestreona; Efnes hit hit gelic [illegible], [illegible] hi nyðer of heofonum swyðosh dreosað and eft rate eall toglidað, [illegible] hit [illegible] weder and [illegible]; 160.5 ne mæg [illegible] [illegible] wel dæedbote tæcan aer he gehyre his synne ðe ma, ðe æning tæce mæg æniges [illegible] [illegible] [illegible], aer he hæbbe ðæt abbor ut aspiwan, a drastic but expressive figure. 234.28 he (saval ðe nyle [illegible] [illegible] [illegible]) hit wyrsa ðonne hund oððe æniges cynnes nyðer, [illegible] he into cyrcan cymð; 238.5 swa [illegible] [illegible] fyr, swa adwæscet seo ælmesse ða synne; 241.6 ðu (synn) waere swa gifre swa hund and ðu naefre naere full ðe ma, ðe hell; 242.4 seðe his toffela nymð, he hit wodum men gelic; 248.23 ne cyð nan hungrig man naefre his gereordes na swyðe

donne da seeoman dat deere [illegible], [illegible] hit
hit gelic, dat man mid wæter done wealleadan
wolen ofgyte, dat he [illegible] [illegible] [illegible]
man mid [illegible] [illegible] [illegible] [illegible]; An ex-
tended simile of high excellence occurs in 262.5
dæt treow donne, de wexed on dam wudubearme,
dæt hit hlifat up ofer ealle da otre treowen and breedet
hit, donne semninga storm gestandet and se
stronga wind, donne hit hit swidlicor gewegen
and geswenced, donne se oder wudu, swa hit
eac gelice be dam heaclifum and torrum, donne
hi hlifjat feor up ofer da otre eordan, hi, donne
semninga feallan ongiunat and full dearlice
hreosan to eordan. Swilce eac be dam hean
muntum and dunum, da de heah standat
ofer ealne middaneard, da hwæder wite habbat
dæs ealdordomes, dæt hi hiot [illegible] [illegible] [illegible]
getreade and getreade and mid [illegible] [illegible].
Swa da hean mihte her on worulde hreosat and

fealeat and to lore weortat, and tisse woruldewelan weortat to sorg, and tus eortlican wunder weortat to nahte; 264.1 hit (oferlufu eortan gestrone) hit gelic rena scurum, tonne hy of heofenum switost dreosat and eft hrate eall toglidat.

The similes of the Blickling Homilies are as follows:—

21.26 hwylc bit he (se lichama) tonne buton swylce stan otte treow; 29.32 englas bot aa halgum mannum on fultume swa swa scyla, 57.34 hwylc se deadlica lichama bit, tonne seo saul of bit, and seo faegernes te he her on worlde lufode, swylc tes blowenda wudu and tas blowendan wyrta; 59.19 ealle ta gewitat swa swa wolcn and swa swa waeteres stream; 59.28 eal swylce seo lange mettrumnes bit taes seocan mannes, tonne hine God forlaetan nele etelice lifian, ne he teah swyltan ne mote, and swa teah hwaeten ot tone deat he hine tintregat, swylc is taet lif tyrses mittan geardes; 87.30 ic gedwolede swa swa taet sceap taet forwent; 89.7 ic waes witerneke and unwisen netenum geliegeworden; 91.35 heofon bit gefealden swa swa boc; 109.36 se flaeschoma ascyred swa glaes; 137.30 swite scinende [illegible] and [illegible] ta swa leoht swa se mergenlica stearra; 147.16 heo haefde

seofon situm beorhtran saule donne snaw: 147.
27 swa hwite saule swa snaw; 203.9 ta flugon
ta legete [illegible] [illegible] [illegible] [illegible] [illegible]
nan leode; very expressive. 209.36 ta fynd tara
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
swa [illegible] [illegible]; 237.6 tin blod [illegible] [illegible] [illegible]
swa swa waeter, so 241.27.

Remarks.

The position of the Simile in as. poetry is stated by Gummere (p52) as follows:- "The Simile, as before stated, is very sparely represented in As. Poetry. It is in opposition to the general term, and requires a balance, a mastery of the subject, that is not to be looked for when, as in the best poems, the subject masters the singer. Well known exceptions to this rule are such passages as occur in Cynewulf's Christ, in the Panther, in the Phoenix etc. and are all easily detected imitations of foreign models"

Referring to its presence in Modern English Prof. John Earle in his English Prose, London, 1890, remarks (p225), "it is comparatively rare in prose; its proper field is Epic Poetry". This is true for the prose of A.S., though it cannot of course apply to the poetry. It is only necessary to compare the lists of examples quoted above over here for the

similes are in the minority. And when we remember that it is in the sermons (Earle p 256) perhaps more than in any other form of literature that we may find specimens of the figured diction, which is requisite to form the highest order of prose", we realize to what a slight degree of popularity the simile attained in the A.S. period of our literature.

The very nature of the simile forbad its universal acceptance among the Anglo Saxons. To quote Earle again (p 259) "Similes and figured ideas are sought out for the sake of ornament, but Metaphor is a resource of expression that starts up instinctively by affinity with the process of sincere meditation." This is sufficient to account for the greater abundance of Metaphors. The Anglo Saxons did not employ figurative speech for the sake of ornament either in their poems or their sermons. In the prose

of the latter there is a noticeable paucity of tropical expressions; the preacher for the most part confines himself to plain literal statement. He desired not so much to please the people by his eloquence as to instruct them in the truth. When a simile is used, it serves a didactic purpose, at the same time that it adorns the speech. It is never merely added to give a finish to a sentence or please the aesthetic taste of the author, but always with the prime motive of making the truth clearer and more effectual in the hearts and consciences of his hearers.

The majority of the similes are short, consisting of several words in a close syntactical relation, but there are some noteworthy exceptions. Especially are to be mentioned, A.H. 614.10, II 392.21, W.H. 262.5, B.H. 59.28, in which the simile is elaborated at considerable length and with [illegible] literary [illegible].

Wulfstan is more completely master of this trope than either A. or B.H.. His similes are more artistically executed, they are more striking in their conception and are invariably appropriate.

The same remarks made concerning the use of the metaphor will apply to the simile, except that here seems to be a greater independence of ecclesiastical writings for the latter trope.

— Kenning —

The main authority on the Kenning is Bode's monograph, Die Kenningen in der angelsächsischen Dichtung. His definition is as follows (p 7):-

"Eine Kenning ist demnach eine etwas umfangreiche, seltene Bezeichnung für einen Begriff, für den ein allgemein gebrauchter Terminus vorhanden ist, ein Terminus, der so nahe liegt, dass man ihn erst umgehen muss, um zu der Kenning zu gelangen. Umschreibungswörter oder Formeln können wir diese Ausdrücke anders nennen, zuweilen auch Periphrasen, wenn die Bezeichnung noch frei wäre"

For the ordinary term denoting the deity, expressed usually by God we have in Aelfric.- 262.18 Þam hehstan and Þam fyrmestan gecynde; 64.16, 348.13 se Aelmihtiga Wealdend; 38.17 and very frequently se heofenlica Cyning; 40.13 &c, se Aelmihtiga Faeder; 192.6. ure se Aelmihtiga Scyppend; 424.8 se Aelmihtiga Faeder ure Haelendes; II 6.16 se Aelmihtiga Cyning; II 22.2 Þam Heofonlican Faeder, Gode Aelmihtigum; II 80.34 se upplica Dema; II 124.15 Þaes strecan Deman.

For the Son; 36.19 Þaet sode Leoht Crist; 36.20 se mildheorta and se rihtwisa Drihten; 42.6 Þam aelmihtigum Scyppende; 66.27 Þinne Scyppend ... manna Haelend.. .. Þeme sodan freond; 58.32 se Aelmihtiga Haelend; 136.16 Godes Sunu, Alysend ealles middaneardes; 204.29 hyre agenum Suna and .. hire Scyppende, Haelende Criste; 162.5 heora heafod for worulde; 306.33 wealdenda Drihten; 308.6 ure Aelmihtiga Alysend; 6.12 ure Alysend Crist; 200.19 Þaes aelmihtigan Godes Sunu

352.21. Done ansynnian Godes Sunu; 358.1 Daes Heofonlican Aedelinges; l.24 se Wealdenda Haelend; 464.32 Dinne ancennedan Sunu; 200.19 Daes Aelmihtigan Godes Sunu; 610.26 mannes Bearn . . . Godes Bearn; II.6.21 his ancennedan Aedeling; l 29 seo Godcundnys; II 18.20 Daes Lifigendan Godes Sunu; II 80.31 Seo Sodfaestnys; II 298 7 Daem Lifigendan Drihtne; II 420.17. Se arfaesta Miltsigend.

For the Virgin; A.H.442.38 Dyre Heofonlican cwene; 446.14 Daet wuldorfulle maeden; l.3. Seo Eadige cwen; 452.29 seo halige cwen; 452.34 Daere halgan Godes meder; II 22.12 Daes [illegible]

For different individuals, or a class of individuals: esp: Adam - 34.30 Daes frumsceapenan mannes; Job. II 450.28 Done godan man St Andrew, 596.1 Des rihtwisa mann and Godes freond; John the Baptist, 358.1 bydel Daes Heofonlican Aedelinges, 364.6 Daes maeran Forryneles and Fullwhiteres; St Clement, 564.32 Daes halgan [illegible]

Aufidianus, 564.9 Daes waelhreowan cwelleres; St. John, 58.30 Daes radigan apostoles; [illegible] 456.1 Daes halgan Godes Degnes; St Paul, 388.6 Done Godes cempan; Saul, 388.1 se waelhreowa ehtere Cristenra manna; Nero, Done [illegible] cwellere; 374.14 se awyrgeda ehtere; Simon, 374.14 Done deofles Dén; the Saints, 542.4 Disum Godes cempan; l. 34 [illegible] Godes [illegible] Daere forscyldgodra Ealdormanna; 34.9 his georman; the wicked man, [illegible] Christians, 388.10 Dam halgan heape Cristes hiredes, 396.21 [illegible] worldmanna; II 126.28 Odre bydelas gedungene Godes Deowan; Men generally [illegible] worldmanna, II [illegible] [illegible]

For heaven; Ust. 154.12 neoxenawanges; l 13, Dam heofenlican leohte; 160.17 Daes ecan leohtes; 164.15 his ecan rice; 198.23 Godes rice; 270.32 on Dam heofonlican life; 294.4 ece lif uit Gode; [illegible] Daere heofonlican wunninge; 330.25 [illegible]

wunnunge Abrahames; 338.3 wunnunge on his rice
to ecum life; 340.15 daere heofonlican [illegible]
344.13 daet uplice rice; 348.35 heofonlicere wunnunge
[illegible], his Scyppendes wunnunge; 350.5 dam [illegible]
huse, daer daer gehuile onfehd wunnunge [illegible]
[illegible]; 364.7 dam ecan rice; [illegible] daet heofonlic
rice; 360.27. heofonlicere myrhde; 476.20 dam ecan
[illegible]; [illegible].12. daere ecan reste; 538.2 daere ecan flisse
dines rices; [illegible].4 daere ecan [illegible]; 550.24 daes
ecan eardes; 540.1 heofonlicum drymme; [illegible]
Stadolfaestnysse [illegible] eordan, daet is to dam ecan
edele; 576.28 dam ecan edleane; 61[illegible].15 daes heofon-
lican edles; II.34.14 heofenan rice; II 68.2 daere heofon-
licum Hierusalem; II 68.25 daere uplican Hierusalem;
II 70.22 daes upplican lifes; II 84.4 daere ecan mede;
II 88.5 his heofenlican Eastertide; II 214.26 ecan earde
heofonan rices; II 200.21 daes ecan edeles .... dam
upplican edele; II [illegible] heofonan rices [illegible]; II
282.22, his stadelfaestan rice; II 284.31 daet

Ece wuldor; II 552.24 dam heofenlicum setle.

For the Scriptures: ast. 162.3 Cristes boc; 34.8 lifes bec; 172.8 halgum bocum; 186.28 da gastlican lare.

For the world: ast. 172.12 middangeard; 298.21 ymbhwyrftes. These terms, especially the former are very common. 396.12 Ealles middangeardes ymbhwyrft; 542.9 gemaerum ealles ymbhwyrftes; II 508.9 woruldlicum ricum

For some unclassed ast. eyes 474.[illegible] da ungesceapenan eabhringas; ~~feet 382.10 [illegible]~~ the moon, 608.33 daes monelican trendles; death II 124.20 se haerlica slege; sword II 246.24 daet hearde isen; A distinctively native expression. Paleature II 282.17 dam behatenan earde; the devil, 66.29 done wyrstan feond; treasure 424.27 goldhorn, manna, 46.17 heofenlicum bigleofan; the burning vat of oil in which St John was plunged 58.29 dam hatum haete.

The Kenning is but sparely represented in the Wulfstan Homilies. The following occur:-

For Heaven, 2.1 Dam heofonlican Edle; 142.16 Daere Ecan reste;

For Christ 14.15 Eabra bearna betsh; 251.9 Done sodan Scyppend and Ealles folces Frefrigend and Ealles middanea[illegible] Haelend and Eabra gasta Nerigend and Eabra saula Helpend; 257.11 se gold bloma.

For God, 36.23 his Faeder, Daet is, heofonlicum Eyninge

For the devil, 58.10 se yfela gast and se ungesaenlica feond; 145.28 Done modigan feond; 188.12 Done Egsan; 191.10 se wod fraeca werewulf; 224.5 se widerwearda feond and se awyrgeda gast.

For Antichrist, 54.18 se Deodlicetere; l.20 Done Deodfeond; 79.8 deofles bearn; 199.18 Daet wilde deor; 274.1 Done Egsan.

For Hell, 139.1 forsworcennesse sweartes Drosmes

and Dues wealleman pion; 229.11 deoples eardung-
stowe; 289.9 Eeere cwiesusle mid deoples and his
awyrgeadum Englum;
For the Virgin 196.15 clænum mædene; 251.8 Ealra
[illegible]
For Mary's womb: [illegible] Dam [illegible];
the human body 140.24 [illegible]
mete; Sunday 294.29 Dam drihtenlican [illegible]
death, 38.20 his Endedage.

The following are the Kennings of the Blickling Homilies.-

For the Son. 5.18. se heofonlica cyning, l.33, God Faeder Sunu; 7.36 cyning ealra claennessa; 9.32 se wuldorcyning on middangeard; l 34 se hyhtenda gigant on middangearde; 13.15 Scyppend; 11.27 se gesibsuma cyning; 13.17 done eadmodan cyning ... and done mildhertan; 17.2[illegible] [illegible]; 89.19 ealles middangeardes weorde; 105.18 se goldbloma; 165.26 daed wuldres bearu, ... seo heofencunde weordung.

For the Virgin, 7.14 daere á claenan faemnan; 5.2 ures Drihtnes meder; 11.24 seo halige faemne; 13.1 daere halgan Godes cyningan; 105.16 ealra faemnena cyne.

For Eve. 5.1 done aerestan wifmen, l.4. daere aerestan wifes; 11.24 seo aerete modor dyses [illegible] cynnes:

For the Devil:- 7.12 done ealdan gedwolan; 29.29

se awergda gast; 31.4 se forhwyrfda gast; l.7 Daet manfulle wuht; 31.31 Done waelhreowan feond Disse menniscan gecynd; 43.20 Dam witerweardan; 89.31 deates fruman; 53.1 Klera (synfullan) ordfruma; 151.33 Dyses menniscan cyrnes [illegible]

For Heaven: 5.13 heofona heanessum ... Daem Engelicum Drymmum; l 15 Daem faederlican sceate; 7.9 heofona rice; 9.7 Done halgan ham; l.25 Da uplican rice; 11.2 Daes heofonlican rices; 17.15 [illegible] wanges; [illegible] Daes heofonlican [illegible]; 79.34 sibbe gesihte; 83.3 Daere engellican blisse;

For Hell; 87.34 Dysum heudum ... Dyses carcernes huse, and ... deates scuan; 95.6 [illegible] wean; 103.13 Dam nearwan Deostrum; l 15 Done deopan grund Daes hatan leges and Daes heardan leges; 125.2 Ece fyr; 195.16 Done toweardan deat.

For the human body: 109.36 [illegible]; 113.19 moldan dael and wyrmes lafe;

For certain unclassified: the angel of the

Annunciation, 9.13 Þes aerendwreca; l 24. se heofonlica aerendwreca, the world, 9.4 Þeos gehaefte world; Mankind 9.9. Þysses menniscan cynnes; Adam, 17.29 se aeresta man; the Scriptures 21.33 Godes bocum; wealth 37.36 world-speda; death 51.35 urum [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

In the foregoing lists I have endeavoured to include all the Kennings found in the Homilies, but have not considered it necessary to take note of the frequency of their occurrence. The term kenning in fact very much of the imaginative power which characterises the poetical, and is much more limited in its range. Its peculiar interest for us lies rather in its nature, as distinguished from the poetical trope, than in its frequency, and for this my examples will suffice.

The kenning is essentially the property of poetry. Its indirectness and ornate character militate against its general acceptance in prose. In a discourse intended to instruct, an expression, the exact meaning of which might not be easily grasped, or which in any degree tends to circumlocution, would defeat the purpose of the speaker. Hence it is that the Kennings found in the homilies are such as may

be readily comprehended and are taken from sources that must have become familiar to the people from the teachings of the ecclesiastics. It will be noticed that they belong almost entirely to the domain of religious thought, as is of course only natural, and are for the most part renderings or adaptations of terms and phrases occurring in the Scriptures. There are none which may be distinctively called original and very few which are even native.

Lorde accounts for the great abundance of the figure in poetry by the peculiar fondness of the Anglo-Saxons for indirect expression and metaphorical terms, and especially by the necessity the poet felt of filling out the second half of each verse. The latter reason would not itself account for the presence of this figure, but would merely give occasion for the exercise of a faculty already existing in the mind of the poet.

In the prose of course these reasons are presented

from operating to any great extent, both by the purpose of the sermon and the prose structure. The influence of the Scriptures would largely account for its presence in prose, even if the feeling for it did not already exist in the consciousness of the people.

Although the prose Kenning is limited in its range, it is by no means inherently weak. Such expressions for God as se Almihtiga Wealdend, se Almihtiga Faeder ures Haelendes, se heofentica Kyning, possess a volume and dignity not shared by the simple term. There are, hardly, they which may be regarded as distinctively characteristic of any one author, for they are all derived from a common source. They also occur with comparative frequency, and some, as e.g. seo halige cwen, and Daet claene maeden for the Virgin are remarkably common. Others, such as middangeard, have lost all figurative value, and become in turn, simple terms.

In contrast with the poetical Tropes, the

prose are wanting in that brilliancy, which characterizes the former, and but rarely are they distinctively, metaphorical.

— Phonetic or Sound Figures —

This is the second division of Gerber. Under this head he remarks (II 113) that there are three kinds of phonetic figures. The first endeavours to embody in the name of an object a sound corresponding to its sense. The second kind disregards the meaning ~~of the words~~, considers the sound only, and arranges this sound in such an order that a musical effect is produced in speech. The third kind employs the sound only as a necessary means for definitely denoting an idea, and only so far as it lends rhetorical effect. The general term for the first division is Onomatopöie, for the second, Figures of Similarity in Sound and of Euphony and for the third Word-figures.

I shall deal only with the second and third kinds.

1a. — Figures of Similarity in Sound —

Of the various figures coming under this division, I shall consider only Homoioteleuton and Paromoion.

The Century Dictionary thus defines Homoioteleuton - "a figure consisting in the use of a succession of words or clauses concluding with the same sounds. — note. More comprehensive than rime, including rime some other forms of assonance, and all other cases of similarity of termination in successive words, clauses or lines."

In this treatment I shall limit it to those cases where compound words end in the same sound which includes the last member of the compound.

A.H. 14.14 deor-cynn and hugelcynn, so 16.5 20.34, 102.5, 488.10; 36.25 heofenwara and eorðwara and helwara, so II 360.32, II 604.5; 144.22 anfealdlice hi sind scyldige ..., and twyfealdlice hi bot fordende; 148.14 ge on waepmannum ge on wifmannum; so 442.1; 438.34 infarende and utfarende; 490.2 cildhad gewit to cnihthade. This example can only be admitted on sufferance, for the difference in case adds an extra final syllable to the second of the related words. 536.27 fram east daele and fram west daele; 606.20 on sealmsangum and gastlicum lofsangum; II 14.25 ge on diaconhade, ge on preosthade, ge on biscophade, so II 564.2; II 184.13 wunode ta niht unwilles, sete sylfwilles nolde; II 536.9 on nyðeweardum wid and on ufeweardum nearo; so II 496.25

Further instances are: 450.11 cornbaere switor ðonne mannbaere; II 270.22 limleas and sawulleas, so II 406.11; II 304.3 se waes eawfaest on ðeawum and arfaest on daedum

W.H. 41.10 wedlogan ne wordlogan; 40.17 ofer-mode ne to weamode; 44.28 heofonwaru and eorð-waru; 72.7 seðe waere weamod, weorðe se geðyld-mod.; l.14. seðe waere full slaw weorðe se un-slaw; full slaw may almost be regarded as a compound, and thereby justify the presence of the example in this place. l.16 seðe waere leas sagol, weorðe se sotsagol; l.17 seðe waere stuntwyrde, weorðe se wiswyrde, l.8, seðe waere hohmod, weorðe se glaedmod, seðe waere idelgeorn weorðe se [illegible]; 82.5 ðeos worald is gemaencged mid maenigfealdan [illegible] and mid felafealdan faene; 113.1 freols-tida and faestuhida; 117.14 freolstidum and [illegible] and [illegible] and [illegible]; 129.17 ðurh mortdaeda and ðurh mandaeda; ðurh manslihtas and ðurh maegslihtas —; ðurh [illegible] and ðurh undoneas, ðurh [illegible] and ðurh [illegible] ðurh [illegible] and ðurh [illegible]; 120.5 ðurh [illegible] and ðurh [illegible].

160.4 beforan eallum heofonwearum and eorðwearum
and helwarum; 159.22 gesælig and oferselig, 155.2
hreðgangas and ingangas into cyricean, 158.15 freolicne
fornemne and treahrist geneorde and ælmesenan
geweorde; 163.21 turh mordæda and turh manslæhta
164.4 turh hadbryeas and turh hearbryeas; l.7 turh
æðbryeas and turh weðbryeas; l.9 freolsbriceas
and fæstenbriceas; l.11. cyricbotan hetole and bod-
botan grimme; l.5 turh sibblegru and turh
mistlice forligen. The second members of these
compounds are dissimilar, but they sufficiently re-
semble each other to justify us in believing that a
rhyming effect was intended. 170.2 orlegwealm ot-
ton mancwealm, so 172.17; 203.6 eall heofen-
wered and eall eorðwered and eall hellwered; 228.
12 faederleasum and modorleasum ildum; 232.24
[illegible] gæstlhuse; so 303.1; 268.19 wa heom þæs wræscipes and eaðe
þæs weorðscipes; 278.14 manslegan and mægslegan

.... hadbrecan and aewbrecan

B.N. 4.4 heofonware gerordware; 15.2 he disse ondweardan, ge eac he daere toweardan; 47.27 Sunnan dagum and maessedagum; 57.35 yrfe weardas and lastweardas; 79.19 mid wifmannum and waepned mannum; 83.18 godcunde blisse and eac woldcunde; 93.22 from daem eastdaele to done westdael, so 91.11; 217.8 arfaest and geaet-faest.

It will be noticed that in A. & B. H. the instances of Homoitheuton possess very little rhetorical value. The repetition of the final Element of a compound is not due to any deliberate intention on the part of the writer to produce an artistic effect. The recurrence of similar sounds in proximity, even when no distinctly rhetorical purpose was to be served, was not displeasing to the A. S. ear, as it would be to the Modern English. Accordingly the writer would repeat a sound without hesitation when it occurred in words which he wished to use in a close [illegible], relation. Such a string of compounds as heofenwara and eorðwara and helwara was quite allowable, but would now be avoided as unemphonious. On the other hand we are conscious that the repetition renders the statement more emphatic in such a sentence as wunode ða niht unwilles sǽte sylfwilles nolde; These cases are however exceptional.

In Wulfstan however we are conscious of a distinct intention on the part of the speaker to impress on his hearers the seriousness of his statements by the deliberate use of this figure. There is a positive gain in the power of his language over that of [illegible]. This device, with others to be considered later, is what gives W's prose its [illegible] strength.

Bode, in his treatise mentioned above, has observed this phenomenon in the poetry and has collected instances of Reminge, which may be grouped under this figure, some of which in addition possess initial rhyme. Commenting on this he remarks (p. 96): "Every appropriate rhyme affords pleasure to a naïve people, such as is given by all analogical formations, parallelisms of thought, antithetical rhymes, repetitions in the same syntactical combinations or of the same cadence; a pleasure, that seems to be based on this that

the repetition of the same elements or the same accompanying circumstances excites our physical and mental faculties to a light and easy activity, which activity seems to be identical with the element of beauty in its manifold variations." Wulfstan shows that strength as well as beauty can also be attained in a proper employment of the desire.

— Paromoion —

Paromoion, defined by Gerber (II 144) as "die Gleichheit des Anlauts", is the mirror of Homoioteleuton; it is repetition of the initial sound in words of close syntactical relation.

The figure is of rare occurrence in the Homilies — I have found no instances of it in A. — and of practically no importance for a study of Style

W.H. 40.10 manswican and mansworan; 53.10 ongean modstatolopse and modes stroncte. This case may be admitted on sufferance, since the compound phrase modes stroncte corresponds to the compound word preceding. 173.13 mid haligdome ... and mid haligwaeten; l 20 se scirbisceop and Eal scirwitan.

203.21 manslagan and manswican; so 274.24; 309.21 horingas and horcwenan

B.H. 45.18 efenhalig his apostolum and efenhleti his witgum; 61.9 ðam riht gelyfendum monnum and riht dondum; 187.29 soðfaest and soðsegende.

I.B. — Figures of Euphony. —

The figures which belong to this class are Alliteration, Assonance and Rhyme.

— Alliteration —

Prof. Jas W. Bright, treating of Anglo-Saxon versification in his Anglo-Saxon Reader New York, 1895, p230 remarks,- "Alliteration, i.e. the rhyming of the initial sounds of words, or syllables, is employed to unite the two half lines into the larger rhythmical unit of the complete line".

From it's being the characteristic feature of poetry it is only natural that it should be found in considerable abundance in the prose, and that such is the case is apparent from the following lists.

The subject of alliteration in prose is one however

that has to be treated with considerable caution. A combination of words with the same initial sound is very often apt to be nothing more than mere accident, and we can only be safe in treating it as a genuine figure, when the alliteration marks a gain in rhetorical effect.

The grouping of the material is based on the relation of the alliterating words to one another. It is:- I The Noun and its qualifying adjective

II Two or more nouns in close connection.

III The adjective and the noun depending on it.

IV Two or more adjectives or adverbs in close connection

V Two or more verbs in close sequence

VI The subject and the verb.

VII The verb and its modifying adverb

VIII The verb and its complement

I The noun and its qualifying adjective.

AN. 62.30; on wuldorlicum wuldre. 106.30 seo eorðlice arleasnys weard gescynd ðaða seo heofenlice healicnyss weard geopened; 158.26. gewitenlice wurðmyntas; 162.11 wouldlican wurðmyntas, [illegible] 24 ðaet fole waes swiðe fyrmful; 266.12 ðaet halige husel, So II 98.29, II 174.22; II 176.11, II 202.8; This is the usual combination, and was probably fixed by the alliteration, 314.4 se halga hyred; 382.30 whitige weras 386.26 ðam gecorman cempan, So II 82.11; 318.5 geleaffulle geladung, So 538.8, II 72.30; 388.10 ðam halgan heape, So 388.10; 406.9 towardan towerpennysse, 406.11 mid gehywedre halignysse; 420.10 dumba deofolgyld; [illegible].6 mid steancum stengum; 414.28 ðoyolican ðrawas; 414.[illegible] on halgum hiwe, So II 404.13; 512.14 whitiges wifes; 510.2 wynsuman waetan, So l.5, II 258.13; 504.32 fyrenum flaenum, So 506.7, II 336.[illegible]; 49[illegible].5 se digla deað; 496.13 ðaere synfullan sawle, So 486.15 Another example from clerical speech which has been [illegible]

alliteration. 488.2 maeres mannes, So 476.30; 474.32. halig Godes hus, another distinctly clerical collocation favoured by alliteration; 472.6 horig braegl; 454.16 grimlican gerecg; 446.8 wynsum-Estan wunnige; 558.16 mid swutelum sedungum 564.16 arwurdfullan andweardnysse; 566.22 safum slaepe; 566.33 wid haedenum here, a distinctly national combination, for here generally indicated the heathen host, especially in the Chronicles where it refers to the Danish army. 578.35 ure modige mod, a clerical phrase. 590.10 deat is deorwyrde; 602.15 done sleacan sleap.

II 40.26 his halige heafod, So II 510.22. This with the follow example is stereotyped II 46.2 sode sibbe; II 60.13 dwallicere deopnysse; II 64.7 gecorene cyning; II 68.18 claene corn; l.27 wynsumum wine; l 12 + 29 heofonlican Hierusalem - a common ecclesiastical phrase. II 120.2 wacum waefelse; II 126.15 micel menigu; II 128.11 ecan edele; II 136.30 swaecce

swettran; II 157.26 gesaelige sawle; l.26 haligre heofenan. So II 438.[illegible] [illegible]; II 180.30 tas micelan mihte; II 188.30 deopan digelnysse, so II 198.31, II 280.24, II 460.8; II 196.8 gewunelicer wolenes; II 206.18 deopan dihte; II 214.35 tam heofenlicum haligdome; II 224.13 maerlican mihta; II 224.25 arwurt fullan aeristes; II 232.27 manfullan mannes; II 242.30 feulicere fulnysse; II 254.21 21 scyldige sceatan; II 258.15 swearcigende sunne II 290.24 singalre sibbe; II 308.27 heardre heugen; II 320.6 hyrde hold; II 334.10 wunderlic wynsumnysse II 340.3 digelan domas; II 344.[illegible] hluttre heorran; II 354.6 wynsuman wunnige; II 404.10 rihtan regole; II 410.20 stylre stemne; II 462.24 fleogendan hugelas; II 464.16 wacum wyrtum; II 500.11 waelhreowan witersacan; II 544.19 digelre daede

W.H. 55.20 lichamlices lustes - Manifestly a clerical phrase in common use. 79.4 lease leogeras:

14.17 ðaes maeran maedenes; 17.8 faegere forðweard; 82.5 mid maenigfealdan mane and mid felafealdan faene; 92.17 styrndice [illegible]; 112.12 [illegible] sibbe and some; 113.5 laenan life; 139.10 waelgrimme wyrmas; 146.1 halgum hige; 172.2 frigman swa fraec sy; 173.15 hreoundum heorðe; 190.2 holige heapas; 191.16 [illegible] wer[illegible]; 241.1[illegible] waelbitendum wyrmum; 257.21 wrallendan welen; 307.12 bocum and gebedum,

B.H. his mildheortnes is micel, so 89.27; 29.2 mid mycelre gemynde; 31.20 ðas daeda ðus gedone from Driktne; 15.16 mycelre [illegible]; 17.12 mycelan mikk; 39.19 on cwicum ceape; 135.17, halgan heofenware; 161.16 degolra doma 217.36 wundorlice wyrd

II Two or more nouns in close sequence.

A.H. 14.19 to fultume and to frotre; So 448.11, II 22.24. A stereotyped phrase of frequent occurrence. 16.2 mid his wisdome and mid his willan, So II 606.3. 16.11 he nis na Scyppend ac is aelic Scweca. Note how the alliteration emphasizes the antithesis. C. 26.24 meldan and manslagan, So 46.24; 44.19 gebedum and bletsungum; 102.27 on waestm and on wanunge; 298.8 ricum and redum; 330.6 ne nemde se Haelend done welegan ac done waedlan; 354.21 maeden and modor, So II 262.6; 362.19 dena afyllede and dune geeadmette; 368.13 for anraednysse his andetnysse; 388.10 halgum heape bristes hirdes; 406.3 sceadum to screafe; C 14 Sceadena scraef; 42[illegible].23 cristen fram cild-cradole; 544.25 on biggenge bodes bebeda 538.25 to wuldre and wurdmynte So 76.23; 538.21 bletsung and beorhtnys; 526.20 swa swa claene corn mid fulum coccele; 526.9 Heres Hlaford; 506.8 bylde and blisse; 490.12 geswines and sarnys; 470.18 wurd-

mynt and waldor ; So II 380.20, II 424.3 ; 466.3 deoflu a-
[illegible] deade [illegible] ; 45[illegible] [illegible] and [illegible] ;
576.31 caseras and cyningas ; 590.15 fearra flaesc, ođđe buc-
cena blod ; 592.16 wop and wanung ; 598.22 wundor
geond ealle woruld ; 606.22 on worde ođđe on weorce, So II
70.33 ; 610.27 mid micelre mihte and maegenđrymme ;
So 610.32 ; II 20.33 mid muđe ge mid mode ; II 68.17 corn
and ceaf ; II 78.19 ne đurh ylde ac đurh yfelnysse ; II 116.20
wundor and wurđmynt ; II 122.26 mid đaes wurđmyntes
waldre ; II 124.5 [illegible] [illegible] [illegible] [illegible]
II 140.19 deofles dyderunge, So II 165.6 ; II 150.34 for đaere hylde
his hirdraedene ; II 194.30 [illegible] [illegible] [illegible] [illegible]
II 212.1 syfernysse and sođfaestnysse II 216.5 đa witerweardan
weallas [illegible] [illegible] [illegible] ; II 22[illegible] [illegible]
seađe swearta synna ; l. 29 to wudunge and to waeternyse
II 270.22 buton blode and bane ; II 276.19 Godes lichama
and leomu ; II 306.11 mađm on moldan ; II 330.18 đreora geara
[illegible] and [illegible] [illegible] ; II 33[illegible] [illegible] [illegible] [illegible]
and ware ; II 500.17 waedligum and wanscryddum

In Wulfstan the instances of alliteration coming under this head are very ~~large~~ numerous.

W.H. 3.3 steorran and streamas muntas and feldas fleotende fixas and fleogende fugelas and tynende hors wyrmas and wildeor; 12.11 his broces bote sect; 16.12 mancynn alysde of deofles gewealde and of helle wite; 40.14 ne wigelunga ne wiccecraefta; 40.15 ne weorðjan ne wyllas ne ænige wudutreowa; 53.10 on ceaf modstaðolnysse and modes sormeðe; 40.9 wið fitsunga and gifernessa; so 68.14; 73.20 mid leohte and lacum 74.18 on geðance and on ðeawum; 91.14 Godes mihta and his mildheortnesse; 74.7 domas and dihtas, l.8. leod and lagu; 93.21 of deaðe to dome; 73.16 sible and some so 112.12, 118.3, 272.22; ~~115.10 wið forligere and wið weghwylce fylðe~~ 132.14 welan and wiste; 138.14 ðearfan and ðrodcyningas, earme and eadige, so 138.15; 139.3 wob and wanung; 82.14 blis and bot; 71.5 freolsa and faesten, so 113.1, 164.9; 164.2 ðurh swicdomas and ðurh searacraeftas; 163.21 ðurh fitsunga and ðurh gifer-

nessa; 266.28 ðeofas and ðeodsceaðan, ryperas and reaf-
eras, leogeras and liceteras, wedlogan and waerlogan; 40.7
morðres oððon manslihtes stala ne strudunga; 115.8
forfleon geornlice man and morðor and manslihtas,
stala and strudunga and searacraeftas. I think
we almost compelled to admit that the simple s of
the last word alliterates with the st of the two
preceding. Notice that then it would be parallel
to be alliterating m of the three words in the pre-
ceding clause. 164.1 ðurh stala and ðurh strudunga
162.7 ðegene and ðraele; 159.12 us unwedera for
oft weoldan unwaestma; 298.15 ryperas and reaf-
eras; 159.11 rypera reaflac; 159.10 stric and steorfa
148.28 caseras and cynegas; 181.2 buton golde and
glaucgum; 186.4 se ðrostra ðrem, ðaera lyfta roma
and ðaera gasta geferlit, se grimme gesyht and se
godcunde miht, se hata sang and hefwara ðream
ðaera beorga geberst and ðaera hymena sang, se
brade-brime oer eall woruld and se bitera daeg, se

micla cwealm and ðaera manna mân, sw sare sorh and ðaera sawla gedal, se sara sið and se sorhfulla daeg, ðaet brade bealo and se byrnenda grund, ðaet bitere wite and se blodiga stream, feonda fyrhto and se fyrena ren, laeðenra gaanung and reafera wanung. etc. 202.18 se is yrmða daeg and Eabra earfoða daeg; 204.1 ðeofan and ðeodsceaðan; ... wiccan and wigleras; 114.4 ðaer is sorgung and sargung; So 209.16: 139.22 mid sorge and mid sare, So 153.23; 139.26 sorh ne sar ne aenig geswinc; 232.23 scip and sceld; 40.16 deofles gedwimera; 40.22 wið deofles dare; 129.17 ðurh morðdaeda and ðurh mandaeda, ðurh stala and ðurh strutunga, ðurh gitsunge and ðurh gifernessa; 164.4 ðurh maegraesas and ðurh manslihtas; 163.21 ðurh morðdaeda and ðurh mandaeda; 241.11 mid deoflum and mid dracum and mid waelslitendum wyrmum; 187.18 in morðre and on mane, in susle and on sare, in wean and on wyrmslitum beteronum deaðum and deoflum, in bryne and on fyternesse, in bealeur and [illegible]

ligge, in ȝrmdum and on earfedum, on swyltewale and in sarum sorgum, in fyrenum bryne and on [illegible]. [illegible] 184.14 [illegible] and [illegible] [illegible] 190.2 halige heapas symle wunjat on wlite and on wuldre and on wynsumnesse aefre. daer bit maert and myrht; 185.9 fram wlite and fram wuldre; 242.18 on wlite and on wynne; 310.1 manslagan and mang-slagan ... [illegible] and [illegible], [illegible] and [illegible], [illegible] and [illegible] and [illegible] [illegible] 129.1 here and hungor, bryne and blodgite, so 172.17, 243.2, 268.21; 133.7 stalu and steorfa, so 243.3; 159.8 bryne and blodgyte; l.8. here and hunger, so 169.16; 243.3 unwaestm and unweder; l.6. raedes and rihtes; 252.6 whaele and whelpe; 257.11 mid wlencum and mid wiste; 257.12 swangor and swaer; 263.22 foldan faegernes; 37.16 eallum mode and eallum maegene, so 20.1, 109.6, 143.3, 234.24, 264.7. A favourite phrase. 74.16 on ... mode and mude; 15[illegible].19 maete and munde, so 243.12, 266.9; 267.4 frit

and fultum; 267.28 for feo ne for freondscipe; 128.4 bersta and bismra, so 157.1, 268.13; 268.19. wa heom daes waerscipes ne [illegible] daes [illegible]-scipes; 86.10 hol and hete and rypera reaflac, here and hunger, bryne and blodgyte and styrn-lice styrunga, stric and steorfa; 129.8 hol and hete and ripera reaflac, so 268.22; 133.3 waedl and wawa ... here and hunger; 162.14 here and hete; 159.10 hol and hete; 274.21 frid and freond-scipe; 40.10 manswican ne mansworan, wed-logan ne wordlogan; 204.4 manslagan and ... manswican .... mansworan and mordwyrhtan ... ryperas and reaferas; 274.24 [illegible] and manswican; 230.1 eower word and eower wedd; 275.2, wordlagan and wedlogan; 5.4 mihta, maerda and myrhda, so 35.2, 167.8, 144.27, 153.20, 281.11; 286.19 mine bertun and mine berun; 51.32 mid worde ne mid weorce, so 54.16, 67.16, 73.11, 76.2, 112.10, 142.20, 143.15, 144.22, 167.3, 179.12, 278.31

279.2, 292.31; 307.12 bocum and gebedum; 73.7 wealdend and wyrhta ealra geceafta, so 107.32, 108.5, 179.31, 308.24; 140.1 wuldor and wurðmynt; 198.12 wyrhta and wealdent ealra worulda; 33.15 lara and laga, so 65.22, 66.2, 8, 67.11, 108.4, 133.1, 159.1, 154.21, 268.4, 307.19, 308.26; 308.25 mid leohte and lacum; 308.31 freolsa and faestena so 164.9, 113.1; 309.21 wiccean oððe wigeleras, horingas oððe hoocwenan, morðwyrhtan oððe mansworan.

B.H. 5.23 ealle wifa cynn and wera, so 6.31. 107.10; 5.35 hine herian after urum gemete, ealle maegene; 11.2 on domes daege, so 21.30 – The regular expression for the day of judgment. 11.31 to [illegible] and to weorðunge his bryde, 17.21 leoht ðaes ecan lifes; [illegible].25 ðisse wurulde wurdunge; [illegible] wurde and wite; 23.6 swa wite swa wuldor, so 97.21. 65.25 wuldor and weorðmynt; [illegible]

to wlencum; 53.25 heofona heanessum; 57.36 ðes blowenda wudu and ðas blowendan wyrta; 71.20 ge hit doð sceaðum to scrafum; 75.25 cining ealre claennesse; 79.34 on sibbe gesyhðe; 83.22 ðaet wite and ðaet see wraec; l.28 his hergunga on helle; l.32 [illegible] and searwa; 105.31 [illegible] and whaele; 111.15 lufon and geleafan; So 173.13, 171.25; 111.33. welan and his wista; 118.16 mid wlite and mid waestmum; 97.33. mid ealle mod and maegene, So 209.24; 45.8 mid lufe ge mid laðe; 203.21 on fultum and on frofre; So 201.28 203.26; 173.8 searwa and yfel sacunga, 173.17. Whis healle ne Whis hirede; 187.8 Scyppend ealra gescaeðu; 169.27 waldor and weorðung; 161.16 wundor-weorcum; 87.21 waldres weorðmyndum.

III. The adjective and its dependent noun.

A.H. 62.28 wædligende on anum waclicum wæfelse; 426.32 mid facne afylled; 550.18 on ðam toweardan wuldre gewelgode; 560.6 his hæsum gehyrsum; 610.16 ðurh wærscipe wacole; 612.19 Eangsum on life; II 236.28 digele on ðære dæge; II 500.16 [illegible]; II [illegible] to foldan;

W.H. 74.12 milde on mode; 79.7 wide on worulde, So 82.6, 89.6, 90.18; 145.34 wise on wordum 56.7 mannum gemæne.

IV Adjectives and adverbs in close sequence.

A.H. 236.14 ealle ting gelice eate, and nan ting earfoote; 266.26 mycele and manega; 292 12. dumbe and deafe, Probably a popular expression. 320.32 hilewite on unscaeddignysse, and hyrnende on Godes willan; 544.28 mid [illegible] and gesaelig; 478.14 hreowlice and hraedlice; II 320.1 [illegible] and gesundful; ~~II 430.3 [illegible]~~

W.H. 5.2 halfe wurdan hale; 19.10 gecorene and gecwene; 40.4 ne lease ne luterfulle ne fule ne fracode; l 20. ne faeringa to faegene, so 70.13 ~~ormodi~~; l 21 to slapole ne ealles to sleace; 48.2 dimne and deopne; 52.29 waerne and wisne, so 55.21; 91.12 swytol and gesyne, so 163.14, 159.5; 107.14 swa ful and swa fracod; 109.2 lytel is se fyrst tyses lifes, and lytre is taet we lufjat; 133.13 sorhful and sarigmod; 138.7 read and rede; 162.22

rancne and riene; 161.10 hit is mare and eac maenig-
fealdre; 145.16 Earmum and Eadgum; l.23 forsceapene
to atelicum deoflum and hescofene on helle grund
149.18 swa mihtig and mare; 154.4 sarig and sorh-
ful; 180.10 georne and girne; 184.20 ne daes heard-
es ne daes [illegible] ne daes [illegible] [illegible]
daes eades ne daes earfodes ne daes leofes ne daes lades
225.32 da deorcan and da dimman [illegible]; 247.21
he wurde waer wid deofles costnunge and wis
his menigfealdnysse; 273.5 hu laene and hu
lytre dis lif is, hu sarlice and hu sorhful and
hu geswincful; 273.10 seoc and samhal;
275.15 wislice and waerlice; 303.21 da laewedan
and da ungelaeredan; 305.7 hit is fullic and
fracodlic dinge, 74.4 [illegible] [illegible]

B.H. 31.5 daem heau cyninge and daem heofon-
licum; 61.36 sar and sace; 71.4 milde and mon-
dwaere; 75.27 sodfaeste men habbad mid him deafas

and synfulle nen; 109.25 nedðearf and nytlic 175.6 sceama and scyldig ǽ swica; 199.36 wrorodlice and wislice gedyde; l 35 se hea and se halga heahengel, so 197.3; 203.30 swa sigebeorhte and swa gebegde mid mycelre blisse te ham foran 203.36 swutole and gesyne

V Verbs in close sequence

A.H. 24.16 sealde and gesette; 50.18 clypode and cwaeð. A very frequent collocation. 78.16 gewylt and gewissað; 96.1 ðonne cide he wið God, ðe hit gesette, na wið us, ðe hit secgað; 154.27 ge wycxð ge wanað; 268.31 he mihte ge moste; 356.27 Criste gedafenað ðaet he wraxe and mesðaet ic wanigende beo; 568.9 ic gewillade and ofermann; l 17 ahyld ðin ear and ge hyr; II 374.1 faeð and fandað.

Participles. – 48.29 fylstendum oððe fwhtendum; 148.3 ne ferde heo worigende ... ac waes wunigende

320.20 byrnende on Godes willan and bodigende ymbe Godes rice; 388.20 afylled and gefrefrod; 594.33 clypende and cwedende; 606.20 taeende and tihtende; II 214.33 hwilhidum weaxende, hwilhidum wanigende

W.H. 11.8 dwelode --- and adwealde; 19.8. gedreht and gedrefed; 29.11 bidde and beode; So 120.1, 8; 246.19, 291.2; 40.7 gewitan and gewyrhtan; 46.8 wealdan and wunjan; 47.15 habban ne healdan, So 52.3, 153.16 cf. the phrase in the Prayer Book 'to have and Whold'. 50.7 daet we magon and motan, So 94.12, 115.13, 129.13, 141.30, 150.10, 16, 215.9. 53.17 saewt and sendet; 68.1 rype odde reaxige, so 162.12; 68.6 weordjan and werjan; So 179.26, 309.1, 143.20; 70.8 ne tyrje ne ne tyne, So 309.4; 73.11 ne aenig ne syrwe, ne odrum ne swige; 74.22 lufjan and laeran; 75.17 sang and saede; 86.19 gehealden and geholpen; 90.2 wacigean and wanjan; 90.17

segt and swetelat; 91.18 derjat and tearle lyrfat; 100.4 clyhode ... and cwat. So 141.4, 101.9 gedraet and gedwelat; 109.16 Lod lufjan and on hine gelefan; 122.1 trowian and tolian, So 157.30; 130.6 forloren and forlogen, So 164.8; 132.11 wissode and warnode; 132.21 raedan and swite araeran; 134.2 raede and ryme; 137.23 amasod and amarod. Note the assonance; 138.7 byrnt and braslat; 163.12 baeudat and bismrjat; 163.11 hergjat and heawat; 166.5 betan swite georne, taet we aer braecon; 143.17 wanat otte wyrdat; So 143.21; 143.21 Lodes lagum [illegible] and ealle ure wisan raedlice fatjan; 157.26, laert and latat, So 241.26; 154.17 latjat and logjat; 183.2 wepat and wanjat; 185.6 to smeagenne and to sorgjanne; 204.7 mage and mote; 218.29 healdan and haligan; 229.27 ic hate and ic halsige; 236.8 laerde ... and laedde; So 242.12, 275.15; 262.15 getreade and getraeste; 266.5 wenjan and weman; 266.29 hatjan and hynan; 267.2[illegible]

stalige man and strangie; 306.6 ꝺ wh farleaste ne laedan ne laeran ne leaenjan; 307.7 bodjan ge bysnjan, so 307.13; 309.2 frefrjan and fedan; 302.27 amette and amearcode; 303.22 manjan and mingjan;

B.H. 15.21 cleopode and . . . cwaeꝺ; 71.10 cegdon and cwaedon; 139.16 cleopigende and cegende; 105.9 sungon and saegdon. These expressions are very frequent in B.H., so much so that they have become mannerisms. 81.30 gelyfdon and hine lufodon; 87.11 hopodan and hyhtan; 125.3 we magon and motan; 40 95.24; 109.11 myngige and manige; 111.17 reecean and raedan; 113.31 lof leornian and ꝺaet laeran; 99.7 gefyllan and gefraetwiaꝺ; 103.12 wyscton and wilnodon; 199.2 gewrox and gewriꝺode; 197.5 to wrorꝺienne and to wuldrienne; l.2. manaꝺ us and myngaꝺ so 161.1; 157.16 forbreean and forbaernan; 213.17 fultmian and frefran

VI The subject and the verb

A.H. 86.13 him stod stincende steam of ðam muðe So II 350.35; 86.18 hine drehton mihtlice gedwimor; 276.10 ðæt is gesæaft ðæt se soðe Scyppend [illegible]; 464.24 ðær nan fugel ne flyhð, ne yrðling ne Erað; 576.9 se reða reafen us æt æhtum bereafige; II 150.13 bædon ða bærmen his bletsunge; II 212.22 for ðæs folces fare flowan ne mihte, and æt stod se stream swa steap swa munt; II 216.7 deað siððan us derian ne mæg; II 152 wurdon geworhte wundra; II 570.22 ðæh wæpen wand aweg; II 570.29 se feond fleah forht for ðam helgum; II 572.32 [illegible] stan ða [illegible] mid ormætum [illegible].

The instances of this alliteration in B.H. & W.H. are so rare, and unintentional, that I have not considered them worthy of insertion.

VII The verb and its modifying adverb.

A.H. 364.3 bealdlice bodade; 540.14 scearpliwor sceawiat; 534.25 tearle of tryht, 558.20 sotlice gesitde; 604.8 stranglice widstand-[illegible]; 608.34 faerlice fagetbat; II 60.14 dwollice dwohtniat; II 62.34 yastlice gegladian; II [illegible] tes sceata gesaelig sitode to heofenum and se oter gewende waelhreow to helle; II [illegible] wyrman waelhreowlice; II 326.12 swutellice gesewene; II 350.30 hlude hlikkende; II 506.5 sarlice seoce; II 504.30 swaerlice geswenet on swiartum witum; II 510.25 te langlice laeg on legerhedde seoce; II 516.11 graedelicne gropat to grimme helle.

W.H. 55.6 swaeslice swicjat; 93.9 hraedlice hreusat; 101.1 ic seegt to sote; 106.2 fullice fullodon; 1[illegible].14 stiteu-stytode standat; 160.1 ne laeuede lahlice; 162.1 fullice a fylle, 267.16 werjan wiglice mid waepnum; 270.25 frimlice fodes framan.

B.H. 19.21 stadolfaestlice stondet

VIII The verb and its complement.

A.H. 16.20 gesceafta gescyppan; 40.14 gescop durh done wisdom ealle gesceafta; 88.21. his neawiste genealaecan; 386.33 mid micelre bylde laeu ondeisean bodade; 412.35 mid lytle race geraecan; 426.22 mid ... swipum swiegende So 432.14; 498.17 his yfelan geurman to Godes rihtwisnysse gewenan; 468.25 gebigst du me to dines Godes biggeugum; 466.25 waeron fyrene spearcan sprengende; 466.18 to westun gewitan; 552.24 gewilmunga gewyldat; 560.6 mid gefe um feede to franclande; 618.21 witniat mid wope; 578.25 mid manegum swingelum ... geswenete. II 30.20 mid ormaetre swylminge swaciende II 32.16 rehte da race; II 32.24 mid teonan negetyrion; II 58.13 daet ylce waeter wrart awend on wynsumum wines swaecce; So II 60.6, II 58.16; II 62.7 das

daeda dedest; II 132.1 fela wundor on his lifs gewrohte, and wundorfullice ... gewroed; II 138.13 mid gebeaene his bletsunge baedon; II 144.13 hit weox ta mid wynne II 152.11 feol Wais fotum; II 164.2 faegeigende taes odres fram fares, II 192.4 ic geseah mines folees geswine ... and heora hream ic gehyrde; II 194.30 Godes mihta maersigende; II 214.6 of daere stowe styrian ne secolde aerdan de his fynd fealende swulton; II 214.17 daet andgit eow geopenian and da dyggelnysse eowne bedyrnan; II 216.1 mid nanum wige gewunnen; II 318.[illegible] mid wisdome wissige; II 326.8 he ne styrde heora stuntnysse; II 326.11 ne rohte his ricelcasnysse; II 508.3 wunode on wite.

W.H. 35.2 Godes mihta ne his maerda geminsjan; 5.6 Godes willan wyrcat, and very frequently. 45.1 saede swytelliere segene; 70.17 mid [illegible] to [illegible]; 71.17 fymat feorne Godes lage; [illegible] gemaenegeld [illegible]

fealdan mane ene mid felafealdan faene; 96.22 wyrcð fela wundra; 112.12 [illegible] Tod; 114.7 wunjan on wite; So 190.2; 162.5 [illegible] [illegible]; 147.26 [illegible] witod witen, So [illegible]; 255.8 strengas styrjan; 277.19 wisdomes wilnjan; 295.10 ic wylle swingan eow mid ðam smeartestam swipum, ðæt is, ðær ic wytinge eow mid ðam wyrstan wite 128.5 hote gebiden.

B.H. 5.25 hebodu abræc; 5.26 wræcwite aworpen wæs; 7.28 ðæt faeðmlice hrif mid eallum fægernessum gefræetwod; l. 36 ðu cennest cyning ealra cleannessa; 31.11 mid wordum weorðian; 47.14 slea mid sweordes; 61.33 his willan worhte - very common. 61.34, on eenu witum wunian, So 83.15, 87.14; 27.11 on handum habban; 81.10 wundro ðe he worhte; l. 22. on lichomum lifgende; 125.17 mid ... wuldrum ... geweorðod; So 171.28 laman gelaenian and deofol de mannum drifan; 161.30 ðam ne seeðede

naenig scyld disse scedweacan worlde; 231.3 ic de
gefrevlsige of Eabre freccennesse.

O. Hoffmann* has made a study of rime-forms in West Germanic, under which he considers, first, forms in which both members of the combination are related merely by a similarity of meaning, and second, in which both members are related by a similarity of sound, either initial or final. While the investigation is made mostly in Gothic forms, attention is also paid to the prose. Old High German, Old Saxon, Frisian and Anglo-Saxon in the dialects considered. Of these A.S. is found to far exceed the others in the great variety in its rhyming forms.

Anglo-Saxon poetry, being alliterative, must from its very nature greatly favour the production of rhyming forms, and it is therefore only natural that the proportion of these forms in the poetry is much greater than in the prose. Hoffmann (p 30) raises the question whether the presence of so many rhyming forms in the prose, existing beside so many more in the poetry, can be taken as

* O. Hoffmann: Reimformeln in d. westgermanischen; Darmstadt. 1885. 8vo.

proof of a wide-spread use in popular speech. It is certain that a writer or speaker, acquainted with the classics of Beowulf, Kynewulf, and the so called Caedmon poems, must have a vastly larger command of these forms than any one man could possibly have. At the same time the prose works, in which they most occur, the homilies of the Church would not make use of forms with which the people was not at all familiar. The problem is, I think, not a difficult one. There can be no doubt that such a marked characteristic of cultivated speech as alliteration, must have pervaded the colloquial speech as well, though, of course, in a much less marked and ambitious degree. Collocations as clypode and cwaed, dumbe and deaf, sang and saegde &c, must have been in everybody's mouth, but that all the phrases of Wulfstan, for example, were taken from the current speech of the people, would be a judgment unsupported by any satisfactory evidence, and too great an assumption of literary forms for popular speech

In the instances quoted above, it will be noticed that the great mass of the Examples consists of words joined by coordinate or adversative conjunctions, or which exist in a very close syntactical relation. The instances are comparatively infrequent, where the writer joins, like the author of the Euphues, several sentences together in the bind of alliteration. He is content with confining his alliteration to the chief words of single phrases. This was of course aided by the frequent joining of riming words in the first half of the verse. (Cf. Hoffmann's lists).

That the device was felt to be not merely ornamental but useful is manifest from the extensive use which W. made of it. The recurrence of similar sounds would impress the Ear and aid the memory. The homilies were written to be delivered in public, and the homilists would avail themselves of every expedient to make their discourse impressive and lasting.

Herein lies its rhetorical effect. One cannot but be struck by its frequency in the homilies, and by its ef-

fectiveness, when such an artist as W. makes it an instrument in his vigorous oratory.

It is this figure and the similar one of Rhyme, that W. uses with such skill. He does not possess an imagination which produces brilliant tropes, but he depends for rhetorical power on his effective treatment of language, which uses the figures of Similarity in Sound and Euphony. In this respect he far surpasses either B.H. or A. When moved to a high pitch of Excitement, as in xxx iii where he indicts the English for their sins, he indulges in his favourite figures to a great Extent, and gives utterance to impassioned prose not approached by either of the others.

When A. and B.H. use this figure they seem to do so merely for ornament, to give the sentence a finished appearance, and not, as W. does, to give an impression of deep feeling. Further there is not the same Consciousness of the oratorical value of the figure in the prose of A. and B.H. that there is in W. In the former it is more the outcome of the natural Consciousness, [illegible]

~~words, the figures of similarity of Sound and the Figures of Euphony. His poetic sense taught him the proper use of Alliteration and enabled him to far surpass A & AA. He reacts his greatest success in Homily xxxiii, where he indicts the English for the many wils [illegible] among them.~~

~~In W. we are conscious of a direct effort to produce strength, in BH and A, I cause pleasure.~~

the unconscious memory of the rising forms of the poetry; in W. there is the best manifestation of conscious creation and reproduction.

— Rhyme —

The rhetorical expedient of rhyme is very little used in Aelfric, and possesses very little value as an artistic device. Such examples as, 4.10 [illegible] and Eartaðnyssa, so l 32, 26.20, 16.28, 12.22; 4.32 ȝfelnyss and ðwyrnys, 38.1 herigendra and singendra, 230.26 grapigendlic and ðeahhwaeðere unbrosnigendlic, etc. have the suspicion of being more the result of accident than of a deliberate use of this device.

Other examples apparently more intentional are:— 66.9 aetes oððe waetes, so 360.13; II [illegible]; II [illegible].15 growende [illegible] and [illegible]; [illegible] 18; II [illegible] oððe wyrigð [illegible] oððe moder oððe hi tyrigð; 44.24 forrbeacena and micele taena; 138.2 hylt and gewylt

W.H. 15.17 ic wylle eow gyt cuðlicor seegan ðaet ge hit magon ðe swutelicor ongytan; 40.4 ne to swicole ne to ficole; so 82.8; 56.8 ðurh deoðles lara and his unlara; [illegible] [illegible] and [illegible] [illegible]

moddwaernes, glaednes and auraednys sybgeornes and eatmodnes, so 68.14; 72.5 sete waere gifre, weorte he sypre; 72.6 sete waere gadsere ... weorte se claensere; 74.6 werje man and nerje; 78.8 rihtlice and waerlice; 81.3 swilce earfotnessa and swilce gedrefednessa; l.15 to wlance and ealles to rance; l.11 wide and side, so 83.18, 86.9, 164.15, 268.6; 86.9 saeu and claeu, so 106.26; 94.2 wanung and granung, so 114.5, 203.14, 209.18, 229.23; 108.1 aetes and waetes; 129.3 stalu and cwalu; so 159.9; 132.16; 133.3 saeu and wraeu; 134.4 blisse and lisse; so 265.12; 114.4 sorgung and sargung, so 209.16; 137.5 dreosat and hreosat; 139.19 byrnat and yrnat; 139.32 ne lyre ne deades gryre; 143.9 gridjan and fridjan, so 179.24, 308.28; 158.8 Godes hus syndon to claene beryhte ealra gerihta and innan hiorryhte aelera gerysena; 72.12, sete waere scatjende weorte se teligende; 191.15 bewarjan and bewerjan, l 16 to swite ne slite ne to fela ne abite; 245.2 donne granjat and wanjat

259.22 growet and blowet. 176.16 heolde and rihtlice wrolde.

B.N. 5.32 wordum and daedum; 21.34 onginnet and [illegible]; [illegible] 31.36 on rihtwisnesse and on halignesse; 59.2 growende, so 111.5; 115.12 forwordenlic and gedrofenlic and gebrosnodlic and feallendlic; 161.6 witon magon and ongyton; 161.7 maersienne and wrordienne; 165.30 halette and grette; 185.7 wop and hrop; 247.33 baedon and [illegible].

— Assonance —

Gerber (II 168) says that Assonance is rhyme with a difference in the final consonant.

The figure is rare in Aelfric, and is not always free from the suspicion of accident. The following instances I regard as intentional.
4.34 to ecum forwyrde ... and to ecere myrhðe
6.21 laeran and taeran; l 25 ðaet he geeyrre and lybbe; 10.16 mihtige and wlitige; 102.13 on gemete and on getele; ðo 286.14; 210.5 we sind gemanode and gelaðode; 408.25 to sibbe and blisse; II 90.15 we gferende hit fortraedon and fugelas tobaeron; II 94.32 dearnunge oððe eawunge; II 406.16 hine sylfne hys gad und ofrenge gebysnad.

W.H. 5.9 ne gromte me myrhte; 11.15 aele broc and nan bot; 53.15 laga and lara, so 65.22, 66.2, 8, 67.11, 108.4, 133.1, 154.21, 159.1, 172.12, 268.4, 275.2, 286.19, 307.17, 308.26; 48.7 maegne and maenege, 52.31 ymbe swicdom donne ymbe wisdom; 71.1 myrtenes aefre ne abite ne blodes ne abyrige; 72.13 sete waere slapol weorte se ful wacor; 74.17 on heortan and weorcan; 90.18 ge on heofonlicum tunglum ge on eortlicum styrungum; 139.3 steare and heard; 120.7 fela syn forsworene and swite forlogene and wed sac abrocene, so 268.27; 130.6 forloren and forlogen, so 164.8; 13[illegible].23 amasod and amarod; 138.2 geypte otte gecydde; 157.6 trowjan and doljan, so 157.30; 157.11 totwaemat and todaelat; 157.13 lytel ne mycel; 159.8 bryne ne blodgyte; 161.11 forsworene and swite forlogene; 16[illegible].14 here and hete; 164.3 [illegible] and [illegible]; [illegible].10 godes witersacan and cyrichatan; 166.2 beorgan us sylfum ... Se laes we aetgaedere ealle forweortan

199.19 oferswyð hyr and ofslyhð hyr; 209.17 ðaer is wyrma slite and ealra waedla gripe; 235.15 poledon and ðoddetton; 250.13 miltse and blisse; 253.16 gnethydige and gemyndige; 266.16 fyrðrje and frytje; 269.5 fyrðrige and wurðige; 292.31 on wordum and on worcum 203.13 ðaer is ece bryne ... and ðaer is ece gryre; 276.9 hu maeig bliwd man oðerne laedan oðde hu maeig ungelaeredmann oðerne laeran; 303.21 ða laewedan and ða ungelaeredan; 310.1 cyrichatan and sacerdbanan;

[illegible] 143.[illegible] [illegible] and [illegible], 55.5 [illegible] and agildan; 55.28 gedwan and gewat; 67.32 behydig and gemyndig, 171.27 wið [illegible] and helle witum; 191.13 baedon and laerdon; 227.5 to haele and to raede; 229.21 be heald nu and geseah; 627. mycel leoht and frea beorht; 243.9 hwaer is ðin gilp [illegible]

Kluge (P.B.B. IX 422) discusses the history of rhyme in Germanic, with special reference to O.S. Rhyme appears in the following forms: as 'athalhending' in wordhord; as 'skothending' in waegnðegn; in combinations like ceorl and eorl; as 'grammatical rhyme' in lad wið laðum, and eðra cyninga cyning; as 'sectional rhyme' in word ord onfeng; as 'etymological rhyme' in dogora dæghwæm; as 'suffix rhyme' in ongan: fremman; and the rhyme, either 'athalhending' or 'skothending', used to connect the two short lines of one long line, or the second short line of one long line with the first short line of the next.

The treatment is of course concerned mostly with the poetry, and is of value in this connection as showing the extent to which the device was used. From Beowulf to Layamon there is a more or less steady increase in the use of rhyme (p. 445), an increase, which cannot be merely the result of chance.

Sievers (Paul's Grundriss II 893) objects to Kluge's consideration of the suffixal rhyme as a special artistic form, because it treats merely of the similarity of syllables, which

in verse are wholly unaccented. The objection is surely a valid one, and applies to prose as well as to poetry. The existence of these examples, which it may be seen are quite numerous, would lead us to expect instances of rhyme in prose ~~poetry~~ also. There cannot of course be the same certainty in the acceptance of all cases of rhyme as the conscious work of the writer. The principle of variation, which operates strongly in the production of rhyme in poetry, (Kluge p.440) is not felt as a requisite in a prose, to the extent that it is of a poetic style. Only such instances are considered as conduce to rhetorical effect. Suffixal rhyme, which is open to suspicion in all cases, is only treated when occurring in phrases which have the stamp of popularity or in which the context justifies us in inferring a conscious creation.

W., who is most poetic in form of all the homilists, and who makes much more extensive use of this device than we find in any other prose writer, shows that the feeling for rhyme must have been present in the literary consciousness. The step

from the frequent use of it in such prose, and in varying degrees in all the previous and contemporary poetry, is, as Hoffmann remarks (5 ff.) an easy one.

For prose it is in the spoken discourse that we would naturally look for rhyme in its greatest abundance. Kluge (p. 424) calls attention to the presence of rhyming forms in the Charms and the Laws. The former was of course recited, and would readily favour the recurrence of the similar sounds of the rhyme, while the demand for parallelism, constantly present in legal language, would offer the same occasion for rhyme in the latter that the poetic structure does.

In the homilies of A. & B.H. the examples of rhyme are few and insignificant. This is in keeping with the general style of these authors. They do not write under strong emotion as W. does,

and their discourses are rather for the closet than the pulpit. The use they make of rhyme is no more extensive than that likely to be found in cultured speech.

In the case of W. however the case is different. Like alliteration, rhyme serves as a useful expedient for expressing the passion of his thoughts. He knew from his acquaintance with the noble poetry in his people the power of alliteration and rhyme, and he had the genius, which enabled him to make these rhetorical expedients effective in prose, as the poets had done in verse.

2. — The Word-Figures —

The repetition of the same word, says Gerber, (II 175) or the omission of an expected word, which the hearer must supply, heightens the effectiveness of speech. A further rhetorical effect is attained by repeating the words in a transposed order, or in such a way that they only apparently remain the same — according to their sound — but suggest another related meaning.

The divisions of the Word-Figures are, —

A Figures of Repetition.

B. " " Omission; not treated of in this paper,

C. " " Change in position and meaning,

~~[illegible]~~

A. — Figures of Repetition —

"Rhetorical effect" remarks Gerber (II.176) "can be produced through the repetition of the same word stem. If the difference of the words is affected by the different case endings, or other inflections, such repetition is called Polyptoton; if by derivative forms Paregmenon".

The other figures of repetition are distinguished by their position in the sentence. Gerber's classification (II 180) will be followed.—

1 The repetition of the same word in immediate sequence

2 The repetition of the same expressions in the [illegible]

parts in the sentence:— (a) at the beginning, (b) at the end, (c) at the beginning and end (d) at the end of the preceding and beginning of the following sentence.

3 Other repetitions

— Polyptoton —

The Century Dictionary defines Polyptoton as a "figure consisting in the use of different cases or inflections of the same word, or of words of the same immediate derivation, in the same context."

In the grouping of the instances of this figure, I propose to follow the subdivision of 2. immediately above, i.e. when the repetition of the same expressions occurs in the significant parts of the sentence. In treating of the figures Paregmenon and Diology, the same classification will be followed. These examples will however only approximate to the position of words in these various divisions; i.e. they will not necessarily be either initial, final or in immediate Sequence, but in the beginning, in the end, or separated by several words. The instances which come under none of these heads are grouped by themselves

(a) The following examples occur in Aelfric.
144.20 ðe on Crist gelyfað beoð gehealdene . . . [illegible]
Eac ða ðe nellað gelyfan on Crist beoð twyfeald lice
[illegible]. This is an instance where the repetition
undoubtedly heightens the rhetorical effect, by
strengthening the antithesis. So in this instances, 150.23
he drowade, ac he ne drowað heonon forð. 234.7 'to-
lysað his bendas . . .'. Ðæ alysdon hi ðæs . . .
manes bendas. Notice the formality and explicit-
ness of this repetition. 156.34 he ferde ðurh his
menniscnysse and he stod ðurh ða godcundnysse.
He ferde . . . swa|ðæt . . . He stoð ðurh . . . &c.
This is not rhetorical; the repetition is for clear-
ness in the interpretation. 188.23 ælle flæsc is gæw,
and ðæs flæsces wreldor is swilce wyrta blostan. This
translation of Isaiah XL.6 differs from the original
in this repetition. The Vulgate reads "omnis caro
foenum, et omnis gloria ejus quasi flos agri." 238.24
gôd hyrde wæs Petrus and gôd wæs P[illegible] gôde

waeron ta aposoolas. This is quite rhetorical. 242.31 he oncnaewt his Faeder turh hine selfne, and we oncnawat turh hine. Note the feeling for perfect simplicity. 264.5 tis beot ure rice gif we hit nu gearniat, and we beot Godes rice, Donne Crist us betaeot his Faeder on domes daege. The balance is aided by the repetition. 276.24 nu habbat ge gehyred ta halgan [illegible]; ac secolon eac gehyran ta sotan annysse; There is nothing rhetorical in such repetitions as this. 300.17 ne geseot ta arleasan Cristes wuldor, te hine ac ... forsawon, ac hi geseot Donne egefulne. The antithesis is invariably made more striking when a leading word is repeated. Note also these two following examples, 304.5 se man te nele gelyfan on Gode ne naenne Godes ege naeft, he bit wyrsa Donne deofol. Se te gelyfat, and haeft ege and nele ... God wyrean, se bit deoflum gelice; 306.26 ne lufige ge ta wundra te magon beon gemaen godum and yfelum, ac lufiat ta taena ta sind sinderlice

godra manna. 336.20 ne sceamode dê min ober eordan ne me ne sceamat din on heofonum; 394.5 deah hwa forlaete mincle aehta, and ne forlaet da gitsunga, ne forlaet he ealle ding. There is no doubt that the writer would add emphasis by his repetition in these two cases. 412.30 Crist laerde da deet folc on his andweardnysse and he laert me. Emphasis is much greater than if another word were substituted. 502.18 and mid geaettrode flan hine ofsceoran wolde; ac sco geaettrode fla wende ongean; Such a repetition in modern English would be only used in very impressive language. In such instances as this the pronoun would invariably be employed. 574.33 heora unscaeddignyss he gelaet o Godes halgena gefernaedene; forton de unscaeddignys aefre unsorh wunat; 576.8 we magon forleosan da hwilwendlican god, ac we ne forleosat naefre unwilles da ecan god. Notice the antithesis. 594.24 ic for minna drowunge ne eom gedrefed. Min drowung ge endat on annum daege, this is not [illegible]. II 208.6 de haemt [illegible]

aewe, he haemd unriht lice; and se de oper his aewe haemd, his is forlic; A repetition like that in a legal documents, II 2[illegible].30 de deat drowade and of deate aras. In addition to the repetition, there is a slight difference in the significance of the words. II 272.7 dis wed we healdad gerymlice oddaet ..., and donne hid dis wedd gerudod. Repeated for the sake of clearness. II 284.12 swa dyde Drihten on heora gesinde, swa swa hi sylfe dydon on heora heortum; II 332.9 daet he waere gelaedd up oheofonum ---; and he waes gelaed up on neorxnawange, II 388.15 he com da on daere nihte gerudunge, and he cymd on ende dyssere worulde. These examples are not rhetorical. II 402.26 we awerjad us mid daere segene, awerjad eow mid daere lare fremminge; Note the emphasis in the repeated words. II 410.15 nelt du habban ypel wif ne ypele cild ne ypele deowe men, ne ypel scrud, ne furdon ypele seeds; an wilt swa deah habban ypel lif; This is a good example of the heightening of rhetorical effect by repetition

II 532.24 hwaet maent se pusa hutan worad lice byrdene! hwaet maenat da cesci hutan deadra manna gebysnunga? Note the increased vigor of these questions from the recurrence of the initial expression. II 532.35 he ne calle naenne leahtor and hi wurdon mid leahtrum fyllede.

W.H. 65.16 Daet hy heora cristendomes gescat witan, and Daet hy heora cristendom rihtlice healdan

B.H. 21.15 Daet leoht on naure tide ne ablinnet; odon lewhte is fulfremednesse weg; 55.12 se mon sete sot faesdnesse mid this mute spreet... Daet leot da men da de godes riges gleafan habbat. A clear gain in power of statement. 53.16 donne is deos tid eabra tida hehst and halgost, and on das tid wr scewlon habban godcunde blisse; 91.19 ~~on~~ Sei openung daes daeges is swite egesfull [illegible]

geseaftum. On Dam daege gewited heofen &c. Note the vividness from the second use of the word daeg. 105.14 Da ealra faemnena cwen cende Done sodan Scyppend and ealles forces Frefrend and ealles middan geardes and Ealra gasta Nergend and ealra sawla Helpend. The effectiveness of the repetition of ealle is noticeable. 134.19 ic heo gangende to minum lichaman and ic gange to minum Gode; S. 134.24. 133.22 se Halga Gast gefylde Da halgan apostolas, and Durh Done Halgan Gast hie innewardum heortum ealice burnon Waere Godes lufan. 223.32 ne he naenigne man unriholice forlende ne naenigum yfel wit yfele geald. The rhetorical effect of these repetitions is apparent.

(f) The repeated word is in the end.

A.H. 18.18 Du eart dust, and Du awenst to duste 68.9 Daet he eow fram Dam Ecum forwyrde araere, swa-swa he me fram deade araerde; 216.4 we habbat oft gesaed and gif seegan; 218.20 Downe hi ge-endiat dis gesweinsfulle lif, Downe heot hi gebrohte of Dam sean lif; These are all rhetorical 220.5 Talle men heot mid unwilleringsse geraenode and mid synnum aeennede, ac wee Haelend ana was geraenod butan unwilleringsse an butan synnum aeenned. Note the antithesis strengthened by repetition 254.18 se man haeft gold, Du is god he his maete, he haeft land and welan, Da sind gode; the repetition has a fine effect in this case. 254.25 Eade mihte Crist arisan of deade butan dolhswatum, ac to di he heold Da dolhswatu This is hardly rhetorical, as also the following case, 238.26 heora godnys wasen Dam heapde Daet is Crist, De is heora heapod. 242.23 gif se larcow

wel taece and yfele bysnige, dot swa swa he taect, and na he dam de he bysnat; 248.29 swa hwaet swa man eadelice begyt, daet ne bit swa deor-wyrde swa daet daet earfodlice bit begyten; 256.2 Hwaet sind da de us biddat? Earme men and tiddre and deadlice. Ait hwaes biddat hi? Ait Earmum mannum and tiddrum and deadlicum. This is a fine instance of the rhetorical figure in the interrogation and answer. 2[illegible] daet [illegible] de beorhtnysse, ac hit ne bit na[illegible] butan [illegible] beorhtnysse; the purely grammatical repetition is seen in 302.16 nytenn lybbat and habbat felnysse, butan gesceade: hi nabbat nan gescead, fordan de hi sind [illegible]. 302.22 nu is se mann gecweden 'eall gesceaft', fordon de he haeft sum ding gemaene and eallum gesceafte. 30[illegible] "Du eart eorde, and du gewenst to eordan. Du eart dust and du gewenst to duste. The verse in Genesis (III 19) of which this is a translation and expansion is in the Vulgate thus "quia

pulvis es, et in pulverem reverteris." 304.33 Donne se preost cristnæt dæt cild, donne adræt he done deofol of dam cilde. In such a case as this the repetition serves no useful purpose; 424.7 hwæt is se de gewordt is, odde hwæt is se de gewordte; 426.5 du ... durh dinne drycræft, das tintregan gebysmerast, deahhwæders ne scealt du me gebysmerian; 590.14 Dæghwomlice ic offrige mine lac dam Almihtigan Gode, sede ana is sod God; 610.31 he is sodlice mannes Bearn and na manna Bearn; Notice again the antithesis, II 48.34 gif se lareow riht tæce, dogehwa swa he tæcd; II 274.1 naes se stan lichamlice Crist, ac he getæcnode Crist; II 374.3 da ælatedan de cuman noldon wæron synfulle, and das dearfan de dær cumad, sindon eac synfulle; II 410.8 efne das ding sind god, gif du hi wel notast; gif du sylf yfel hist, ne miht du hi wel notian, This is not rhetorical. II 410.10 hwæt fremad de dæt din ist staude ful mid godum, and din ingehyd beoæmtig

aelces godes; l. 12 du wilt habban god, and nelt de sylf beon god.

W.H. 78.8 daet ge ... daet healdan, daet eow maest dearf is to alhealdenne; 79.[illegible] daet ure aenig, de nu leofat, donne ne libbe; 94.[illegible] [illegible] maest heswiet de aefre aer da aenig ding heswicen wurde; 94.5 betere him waere, daet he man waere aefre geworden, donne he wurde; 145.32 uton georne lufjan da ding de God lufjat. It will be noticed that all these instances are rhetorically weak.

B.H. 41.12 ne durfon ge wenan daet ge daet oreafe sellon, daet ge under Drihtnes hoch syllat; 41.2[illegible] gif ge donne tweogat he daem unbeseuwe de ge for Godes naman syllat, ... donne forlaet ge da unbeseuwe de ge for Gode syllat; 137.8 nu we ge-hyrdon seogan da weordunga tyses ondweardan dages, an eac du gife de dam halgum apostolum sealde waron tyses antweardan dag; 151.15 he hebt Eustas [illegible]

and hi *caman*; 237.11 ah eal ic hit *araefnede* ðaet ic [illegible]

(c) The repeated words occur in the beginning and end of successive clauses.

U.H. 12.19 *God gesceop* to naeran engle ðone ðe nu is *deofol*; ac *God* ne *gesceop* hine na to *deofle*; 112.30. he *forestihte* ðu gecoren to ðam ðean life, *forðan* ðe he *wiste hi swilce towearde* . . . He nolde *forestihtan* ða arleasan to his rice, *forðan* ðe he *wiste hi swylce towearde*; 160.23 *se man gesihð* and *fylið Gode*, *seðe* cann *understandan God* and *god* [illegible]. *Se man gesihð* and *nele Gode fylean*, *seðe* understent God and nele *God wyrcan*; 468.20 swa swa ðu dydest minne *brodor* his *God forlaetan*, and on ðinne *God gelyfan*, swa do ic eac ðe *forlaetan* ðinne God and on minne *gelyfan*. Notice the increase of rhetorical effect in the antithetical and balanced sentences by the

repetition. II 104.6 mine ðearfan habbað ealle
ding, gif ðu me ænne habbað. Nwæt hæfst ðu,
gif ðu me næfst? II 206.8 he gesuæg ða his weorcs:
he gesuæg ðæs dihtes ealra his weorca, ac he ne gesuæ
na to gemenigfyldenne ðæra gesceafta æftergeugnyssa.
II 376.19 sume sind gelaðode and forhogiað [illegible];
sume sind gelaðode and cumað; II 256.21 ðæt Ind-
eisce folc nolde on Crist gelyfan, - - - . And ðæt hæð-
ene folc on hine gelyfde; II 388.15 he com ðu on ðære
nihte geendunge, and he cymð on ende ðyssere
worulde, geendodre nihte unrihtwisnyesse;
II 404.30 ðeah ðe hi Gad mid wordum ne tælon, hi
tælað hine swa ðeah mid yfelum ðeawum; II 470.27
Gode is swiðe leof ðæt he man cyme mylbeg, and hine is leofre ðæt he us mylsige ðurh
sumne intingan; II 526.10 næfð nan man geleafan
buton ðurh Cristes gife, ne nan man ne ðurhwunað
on geleafan buton ð Cristes gife
additional: — 222.5 ðu wæf ðe he [illegible] [illegible],
hi [illegible] englas; forðan ðe ðu [illegible] [illegible]

ruglas; 248.18 gewilnian taes geleafan taere Halgan Drynnesse, fortan de se geleafa hine gebrinct; 274.19 cunnan aegter ge his Paternoster ge his Credan. Mid tam Paternoster he sceal hine gebid-dan, mid tam Credan he sceal his geleafan ge-trimman; Notice the gain in explicitness by the re-petition of the principal words; 362.5 swa swa stemn forestaept worde swa forestop Johannes; II 8.5 his na hwaetere gerunnen to gaedere seo Godcunnys and seo menniscnys, ac seo Godcundnys is pub-sedyd mid taere menniscnysse; II 586.26 seo aven wundrode Salomones wisdomes .... and seo ge-tatung wundrat Cristes wisdomes

W.H. aelc yfel he maeg don and aelc he det

(d) The repeated word occurs in the close of the preceding and the beginning of the following sentence.

A.N. 14.[illegible] hwaet maeg hit donne [illegible] that tu forgan [illegible]: ic te sege forgang [illegible] [illegible] waeron; [illegible] [illegible] [illegible] daeg, [illegible] [illegible] daege his [illegible]; 24.28 Daet cild is tuwa acenned; he is acenned [illegible] Dam Faeder [illegible] [illegible] ..., [illegible] [illegible] man geweard, Da waes he acenned of ... Marian. Note that in contrast to the first example here, the two latter are weak rhetorically, and merely accomplish the prevailing desire of Aelfric for clearness. 84.18 Dees [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; This is not [illegible] [illegible]. 84.10 ne mihte se manfulla ehtere ... Dam lytlingum swa micclum fremian, [illegible]

wan he him fremode mid tuere retan ehtnyse
hatunge; 112.22 ta te... God forlaetat, God
forlaet hi; 114.12 ta te ne gelifat turh agenne
cyre hi scoriat, na turh gewyrd, fortan ge-
wyrd nis na ting buton leanwena; 157.35
te he understeut ane undergytan maeg, ne
undergyt he na ta ting turh his lichaman;
162.15 he nolde ... rixian hwilwendlic, sete
eceliee rixat on heofonum; 170.24 he nolde nan
ting don mid gylpe; forton te se gylp is an
heafod leanter; 172.33 Seoftes nama is gereht
'Nyterh-wende'. Nyter he abreas and underbeat de mode
198.3 he was on dire innoste beloven, sete belict salne
middangeard: 202.20 taet cild ne mihte na tagyt mid
wordum his Haelend gegretan, ac he gegrette him mid
blissigendum mode; 210.34 "ge... berat God on eower-
um lichaman". God we berat on urum lichaman,
fortan &c; 212.29 gif him man bude taet man
bead 'tam martyrum; 264.22 on tam mannum sot-

[illegible] gewyrt Godeswillan, [illegible] Godes willan ge-
wyrcat; 306.1 ta aerran wundra [illegible] aegtor
gode men ge ylele, yfel was Judas ... teach he
worhte wundra; 342.28 Potestates sind anwealdu,
te [illegible] anwealdu [illegible] ta [illegible] yastan;
394.4 ac micel he forlet, and his gebrodru, ta
ta hi forleton tone willan; 478.21 tetrarche, tael
sind fyterrican [illegible] hit se te haeft feor-
tan dael [illegible]. These figures are hardly more than
syntactical repetitions 484.17 sete derat, derige
he gyt swytor; 490.4 se fulfremeda waestm ge-
[illegible] to [illegible], and [illegible] hit mid deate geencod.
II 34.8 waeron [illegible] [illegible] geleafan and tisum
geleafan hi cyddon gecytnysse; Note the gain in Em-
phasis. II 46.11 hi sind geswene mid litnysse, ac heora
litnys is sotlice asoleennys; II 52.24 se man te God
forgyt. God forgyt eac hine; II 238.31 nu [illegible]
we ta naeddran, tael seo naeddre us ne derige. The
pronoun is what we should expect in this instance

C. 33. we behealdat Cristes deat, Eaet us se deat ne derige; II 244.24 se Haelend sylf is eal sotfaestnys, and se te sotfaestnysse beceapat wit feo, he bit &c; II 366.17 se Faeder forgeaf us his Bearne, and Eaet Bearn sylf ... forgeaf us him sylfum; II 398.34 sete eallunga ta eortlican gestrion forlaetan ne maeg, forlaet hi swa tene mid his getance; II 420.18 ti laes te eow getimige, swa swa getimode Bathan; II 464.[illegible] ne [illegible] [illegible] [illegible] [illegible], for tan te eco [illegible] and se lichama sind brosniendlic. The striving for explicitness II 490.3 sete oterne wyle beswican, aerest he beswict hine sylfne; II 554.12 tis gafol ... is gastlice and mid gastlicum andgite [illegible];

W.H. 33.1 Eaet he cunne ... Paternoster and credan. Mid Eam paternoster seal to Gode gebiddan and mid Eam credan geswureljan [illegible] geleafan; 35.9 tonne trymet he his geleafan and mid Eam geleafan gefraetwat ... his hus. These repetitions [illegible]

weak in rhetorical effect. In the following example the result is bad, 36.19 gif he tonanford his cristendom mid rihte gehealdet and on rihtum geleafan rihtlice durhwunat. 37.9 taet he his cristendom mid rihte gehealt. I gehealt his cristendom rihtlice se de Crist mid rihte gelyfet; 45.24 God beregfat and reafjan laeret cowne dohtra; 49.20 aesjat georne hu betst sy to farenne and farat aefter tam wege; 56.4 donne hwa folgje tallunge his luste and his lust him wlage sylfum gesette; 58.5 Godes ege is seo sroftde tissa gastliera gifa, and seo gifu is anginn ealles wisdomes; 95.9 tall mancynne forwurde -- gif God his dagas ne gescyrte. de God gescyrt his dagas &c. This is not rhetorical, but illustrates the as. desire for preciseness in speech. 227.28 taet faesten de ta Ninenete faeston, faestat ta; 224.26 ic tam mildsiecude and ic mildsige aelcum tara de &c.; 247.20 taet he geglenge done wisdom mid snotornysse and gemetsige ta snotornysse mid taere strengde; 264.19 wit done wisdom

bryne, de wrallet on helle.

B.H. 33.7 Se awyrgda gast is heafod ealra unriht wisra daeda, swylce unriht wisra syndon deofles leoma; 41.31 forton he faere aehnesson and he faere faestenne heo lifian sceal abuton ende. Se de buton aehnesson and faestenne leofat, se bit on helle [illegible]; [illegible] the antithesis. 65.2 de God sylet [illegible] dam de [illegible] lifian willat. Lifian we hire tonne mid [illegible] [illegible] [illegible], tonne [illegible] [illegible] on [illegible]; 133.2 sothlice des daeg is [illegible] mid [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], and [illegible] [illegible] [illegible] [illegible] [illegible]; 155.12 he da [illegible] Michahele faere [illegible] [illegible] he onfenge faere radigan Marian sawle mid wolcnum; and da onfeng Michahel faere saule; 155.16 daet hie eodon on neorxna wang and faer [illegible] faere radigan Marian saule; [illegible] or neorxna wange [illegible] [illegible] [illegible] [illegible]

225.22 ta -- ta -- he hine ealle wependa geseah, ta wrop he gas sylf.

(C²) The repeated word or words occur in the beginning and end of the same phrase, clause or sentence.

A.H. 14.23 heo is han is minum hamm and flaesc is minum flaesc; 1.30 on tam sesfotan daege he gerudode his wrore, and geswae ta and gehalgode tone sesfotan dag; 16.17 se lichama is deadlic... ... ne tearhwaeten bad weert ef tone lichaman; 40.20 swaswa aura gehwyle manna wunat... an mann, swa ene Crist wunat... an Crist; 132.23 forligras mid forligrum, gitsoras mid gitserum, sceatan mid sceatum, ta forsworenan mid forsworenum; 156.8 Clypige he... swa swa se [illegible] da clypode; 209.20 se [illegible]

haefde getaeninge Daes Iudeiscan folces, Dewaes getemed; 256.17 seo gytsung is ealra ofelra Dinga wortsuma; and Da Dæ fyligat Daere gytsunge, he ne; 257.30 se is aefre of Dam Faeder and mid Dam Faeder, God of Gode, ealswa mihtig swase Faeder; 278.3 ne worhte se Faeder nan Ding ne ne wyred; 280.1 Sede understandan ne maeg, he hit sceal gelyfan, Daet he hit understandan maege; 394.33 on Dam heot ure lichaman ge edcunnede to unbrosnigendlicum lichaman; II 10.27 ealle cyrcan ... sind getealde to anre cyrcan; II 52.3 'witsaest Du deofle?' --- 'ic witsace deofle'. So II 52.5, 9, 12; II 398.26 aet Dam arran gereorde, saet seo menigu uppon Daem gaerse, and on Disum gereorde nis Daes gaerses nan gemynd; II 408.35 awend Dine heorban mid sodre daedbot, and Din weore hit awend; II 410.26 Du miht forlosan undances Da Ding Dæ aferian magon, ne gif Du sylf for Gode god byst, Daet Du ne forlyst naefre undances. II 568.10 gefeht cynd for gefeohte, gedreunge for gedreunge

eorðstyrung oper eorðstyrunge, hungor oper hungre. ðeod oper ðeode and ðonne ne cymð se brydzuma

(e) The repeated words occur in no definite order.

U.H. 4.25 gehaelet hi openlice on manna gesihðe; ac he ne maeg naenne gehaelan ðe God ... geuntrumode; l.34 to ecum forwyrdu ..... and to ecere myrhðe ---; 8.27 ealra hlaforda Hlaford, so 194.7, 210.3; 8.27 ealra cyninga Cyning so 198.17, II 588.9. These two examples are simple translations of the biblical kennings. 10.26 ða gefaesmode he ðisne raed wit ðaet wolde ðe he hevolste, and hi ealle to ðam raede gebugon; the rhetorical effect is very slight. 16.6 he gesecop fixas and fugelas and sealde ðam fixum sund and ðam fugelum fliht. We would avoid the repetition by using [illegible]

latter! 20.14 se ylca God de gesceop Adam mid his
Nauhum, he gesceop [illegible] [illegible] [illegible]; [illegible].15
witodlice on swa micelre sibbe waes Crist accenned,
sede is ure sib. Note the different significations in the
word repeated 94.7 hi [illegible] [illegible] [illegible] [illegible] on [illegible]
Daes andweardan lifes; 94.29 nis nu alyfed crist-
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] healdan, ac man ne bid cristen, buton he
da [illegible] on [illegible] [illegible] [illegible]
98.16 men hatad dysne daeg geares daeg, swylce des
daeg fymest sy on geares ymbryne; 100.34 God
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Scyppan ne maeg; 106.2 Daet se gesceadwisa engel
hine [illegible] [illegible] [illegible] [illegible]; 10[illegible]
da Indeiscan hyrdas getaeuodon da gastlican hyrdas,
Grammatical merely. 10[illegible].13 [illegible] [illegible] [illegible]
heora Scyppendes tocyme -- Hrofonas oncneowon heora
Scyppend -- Sae oncneow -- Sunne oncneow --
Stanas oncneowon -- [illegible] [illegible] [illegible] [illegible]

So 228. 8. 108.29. ða ða ða Iungel-witegan ðone cyning
[illegible] ; se
cwæð, ða [illegible] ; se
cwæð, ða hi to ðam cilde gecyrdon, ða gesawon hi eft
[illegible] ; wolde gif ðu [illegible] ðonne ge-
cwemdest ðu ... ; gif ðu ðonne ... ðonne eft ðonne
gecwemdest ðu, etc. 144.28 ælc yfel towurpan and ælc
god wyrcan. ðu tworpt he ... and ærest niðða
he torp rpt miðdaneve and ærest ðinrðegnc
he torp rpt galnesse and ærest ðæmsigc and
eall miðdawas he torp rpt ... and ærest on ure
ealle godnysse. The rhetorical effect is greatly heightened in this case. 184.7 he worhte ða wundra worldes
dark gedemde miðle, and mid ðam wundrum ða ðeo
folces gleafan getrymde ; 168.2 ealle ure cortrunga ~ clæwidau
mid hi cortrungum ; So l.3, 216.8, 292.7; 190.31 Crist
is sod witega and ealra witegena witega ; 168.28 swa
ðæs mannes liehama leoht he ilafe, swa seeal
his sawle lyhtan he [illegible] ; 110.1 [illegible]
we ... lyhtan Gode, we ðe on ærnum timan we

sylfum leopodon; 184.19 hwaet mihte sio godnys ana, [illegible] ical merely. 198.14 he is sod God of Sodum Gode; 224 5 Deah man deadne mannan mid reafe bewinde, ne arist Daet reaf na de hrador mid Dam men, as he bit mid Dam hreoflican reafe geserydd. These repetitions are merely to avoid obscurity. 230.30 "Beo sibb betwux Eow". For sibbe com Crist to mannum and sibbe he bead and taehte, and nis nan ding geeweme de bit butan sibbe gedon; 234.25 Eade mihte Crist [illegible] deade butan dolhswadum, ac to di he heold [illegible] dolhswadu, Daet &c. The repetition is unnecessary [illegible] mitted. 248.2 Seo nahh gehaenode da nytennysse disre worulde. Deos woruld is afylled mid nytennysse; 270.3 Daet Eee rice and da ecan blisse So II 52.20; 254.17. Se de god beon wile, clypige to Dam de aefre is god, Daet he hine godne gewyrce; 266.26 gif we donne nellad forgyfan --- donne nele eac God us forgyfan; 274.29 he sylf is angium and he eallum gesceat.

unginn and ordfruma forgeat; 276.1 Englas he wortike, ða sind gastas and nabbaþ naenne lichaman. Menn he gesceop mid gaste and mid lichaman. 276.11 ðaet sind arest heofonas, and Englas ðe on heofonum wuniaþ; 276.17 on him sylfum and ðurh him sylfne; 276.19 ne sind ðry ælmihtige Godas, ac an ælmihtig God; 294.21 Johannes --- gefullode on waetre, and ge beoþ gefullode on ðam Halgan Gaste, 300.2 mid micelre blisse and mid mycelum ðrymme; 304.5 se man ðe nele gelyfan on God, ne naenne Godes Ege naefþ, he bid wyrsa ðonne deofol. Se ðe gelyfþ, and haefþ Ege and nele --- god wyrcan he bid ðonne deoflum gelic. 310.23 fram ðam halgan easterlican daege sind getealde fiftig daga to ðysum daege and ðer daeg is gehaten Pentecostes, ðaet is se fiftegoða daeg. This well illustrates the danger of frequent repetition, when no rhetorical effect is sought for. 308.21 se ðe waes mid haemede gestrynde and mid haemede waes gestrynde. So 308.23; 334.23 ða ðe forgimeleasiaþ

ta eadelican lebodu taere ealdan aé, hu wellat hi tonne gehyrsumian tam heolican lehorum Cristes lare; 360.27 ta heofeulican myrhte begytan te ta heofeulican englas ... forluron; 391.1 Saul se arleasa beswang ta cristenan ac aefter taere gecyrrednysse waes se arfaesta Paulus for Cristes naman oft beswungen; 410.21 gehyrst yfel ofer yfel and twyrnysse her twyrnysse, hwaeh let hit buton swilce hit lecge stan ofer stan 424.19. isene clutas and isene clawa and isen bedd. note the emphasis. 432.7 ic gelyfde on taet gedwyld te hu gelyfast; 435.28 nu is forti gehalgo ugter ge marian maegthad ge hyre waeron barnys ... ; and heo ealle otru oferstihd on maegthade and on waestrebarnysse; 444.35 taet hure minta waeron mid mihtum widerwritode; 460.13 ac (we) forseod, swa swa Crist forseah; 494.30 he is sod God of sodum Gode, aelmihtig Sunu of tam aelmihtigam Faeder; 500.15 te tam Faeder synderlice lehimpt taet ... and te ...

belimpe seo acennednys; 506.34 nis eow nan
[illegible] ge [illegible] cyrean [illegible] [illegible] is [illegible].
Le sylf hi getimbrode and gehalgode; 526.25
sceapan mid sceapum, gytseras mid gytserum, for-
lirar mid forlerum; 552.16 swa [illegible] [illegible] [illegible]
ne maeg beon gesewen buton mid claenum eagum
swa eac ne bit God gesewen buton mid claeure
heortan; 574.24 becume Sam riht wise to ecere reste,
[illegible] wellenne [illegible] [illegible]; 588.1 [illegible] [illegible],
ne tu manna dema, [illegible] [illegible] [illegible]
Deman; 590.14 gif ic me ondrede Saere rode gealgan,
[illegible] ic Saere rode wuldor [illegible];
II 6.6 waes of eorthicere meder buton aelcum eorthlicum
faedes; II 12.13 Adam us getryette to deade, and Crist
us gestrynt gastlice to Sam ecan [illegible]; [illegible] Adam
cynne com se maera cyning David, and of Sam cyne-
cynne com seo halige Maria, and [illegible] Marian Crist
weard acenned, and Surh Crist is eal mancynn ge-
bletsod; II 14.22 Eabra halgena Halga, a common

biblical term. So l. 28; II 32.3 sceawigende ða ðe hine sceawodon; II 34.29 ða wrace ðrowige on his gaste ðe ðaet wif on lichaman ðrowade; II 46.26 nis nan synne forgifenys on Johannes fullukte; on wrum fullukte beoð ealle synna adylegode; II 66.35 se goda burh haefð gode ceasterwaran, and seo yfele Babylonia haefð yfele ceasterwaran; II 90.7 mislice land getaenað mislice beorran; I 104.6 hine ðearfan lybbað buton ðe; leofa, gif ðu maege, buton me; II 204.12 nes ðeah se stan lichamlice Crist, ac he haefð Cristes getaenunge; II 204.28 mid soðum geleafan and soðre lufe; II 206.8 he geswac ne his weorces he ðaes diktes ealra his weorca, ac he ne geswac na to gemeningfyldne ðe; II 238.20 ðu naeddran hi totaeron, and hi besawan to ðaere aeruan naeddran and hi wurdon gehaelede fram ðam ... ythre ðaera fyrrura naeddran, So II 240.11. II 238.29 ðurh naeddran us becom deað, and forði wan ðurh ðaere naeddran geliennysse Cristes deað getaenod, II 240.23 ðaere hulgan gode taen is nis bleosung and [illegible]

Taere rode wæ us gebiddat; II 276.11 bid his drowung
ge [illegible] turh gerynu tæs halgan [illegible] at taere
halgan maessan; forti fremat sed halige maesse
micclum; II 276.20 nu is eower gerynu geled on
Cristes mysan and ge underfot eower gerynu.
II 278.21 swa swa beorma awent ta gescaeftan...
swa awendat eac leahtras; II 292.30 tes is se
daeg te Drihten worhte; uton blissian and faeginian
on taem daege. The latin for in tam daege is in ea
certainly better. II 324.34 godre gymene to godum
brawum; II 344.8 gewunde eal eact [illegible]
up to tam [illegible]; II 362.19 [illegible]
tam [illegible] Crist [illegible], te his faeder [illegible]
II 366.21 ta gecorman te Crist geceas; II 374.32
ta gelatedan te cuman noldan waeren synfulle, and
tus tearfan, te eaer cumat, sindon eac synfulle.
II 392.22 we scewon beon on tissere [illegible] hreoh
nyssum strange--- and eft on hire smyltnysse
swide waere. Seo hreohnys is open costnung, and

seo smyltnys is stulor and digele swica; II 392.30, ne cep du swa swide dises middaneardes stylnysse, ac asmea din heortan hwaeder heo on stilnysse sy; II 392.33 micel gesaelt hit dê, daet du on diure gesaelde ne forfare; II 406.25 sceal se mann hine sylfne awendan fram yfele, daet his weore magon beon awende; II 410.9 sind nu forti gold and seolfor yfele yfelum, and gode godum; II 410.24 [illegible] ... [illegible], [illegible] [illegible] is, [illegible] daet — god, [illegible]; II 41[illegible].4 [illegible] daet fyrmeste weore and se fyrmesta willa; II 440.11 fela dinge sind geworhte, ac an is sede geworhte heofinas and eordan ...; da salle ... geworhte an God. sede [illegible] is [illegible] God, II 456.20 [illegible] [illegible] [illegible] II 46[illegible].6 sede [illegible] [illegible] [illegible], se forsiht his Scyppend; and sede his Scyppende deowat ... he forsiht da feondlican gytsunge; II 484.17 yfel mid yfele forgyldat. Probably a popular phrase. II 486.30 forlaetat eowerne Scyppend de eow geworhte and he forlaet [illegible].

II 454.34 [illegible] and Ðæra arleasan bliss to biterum sarnyssum; II 526.6 Crist ... ordfruma ælcere gife, deult his gyfe his limum; II 536.19 swa swa sealt hylt ælcne mete wit forrotadnysse [illegible] ... [illegible] manna [illegible], II 542.1 [illegible] gecorman bysa to ecre hælde, and Ðam [illegible] gewitnys to ecum forwyrde; II 556.6 gehwilce gelæfde Ðe Gode gecwemt mid Ðam [illegible] andgiten Ðe hi underfengon, beot gebrohte ... to Ðam incundan andgite; II 556.8 geðeot on Ðam gastlicum andgite forðan Ðe hi [illegible] andgite [illegible] lice aspendon; II 560.2 Godes ðeowas hi aurðiat ..., [illegible] ; II 560.7 Se Ðe herian wille heligne mannan, herige hine na on ðisum life; II 560 19 Ðonne ne derat nan lyffetung Ðam herigendum, ne nan upahefednys ne costnat Ðone geheredan; II 564.3 Ðe hine forhæft fram unalyfedlicere gesihte

fram unalyfedlicere heoremunge, fram unalyfed-
licum swiccere, fram unalyfedlicum stence fram
unalyfedlicum [illegible]. Note the gain in rhetorical
effect by this repetition. II 583.22 sede ealle da gebyltu
hylt and hine nan ne berd, se is Hailued Crist, de us
ealle hylt and ure nan hine healdan ne dearf; II 604.
7 buton he hi sumum Godes men geandette, and
be his dome gebete. Se man de wile his sunna ge-
andettan and gebetan, he secal &c; II 606.34 us a-
lysde fram Sam ecan deade mid his hwilwendlicum
deade.

W.H. 12.17 of daere maegde com se maere man
Abraham --- and of Sam maeran Abrahame comon
heet faederas; 32.17 daet he haebbe and aefre habban
willa auraede gedane and auraedne geleatan; 47.7 de
taejad --- bitra ding to sunte and swerte belaedad, hwyrfad
niht to daege and daegweorc to nihte; 52.5 nis he na
Gode wyrd ne to Gode belimpd, ne he naefre Gode ne

getyht; 58.20 ælc wisdom is of Gode, for tam te God sylf is wisdom, and ælc man bid eadig, te haeft done wisdom, gif he [illegible] [illegible] [illegible] [illegible] wisdom; 65.[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cristenum daedum; 87.1 te nu God and Godes lagum fyligeat and Godes [illegible] [illegible] [illegible]; 93.11 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and ehtnes, seo maeste wide on worulde; 97.1 mid his gedwimerum maest aelene man beswicet, and ta, te he elles beswican ne maeg, ta he wyle neadunga genydan; 101.2 [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] 104.24 haetnescype ealles te wide swyte gedeneth [illegible] [illegible] [illegible] wide; 111.13 te he [illegible] [illegible] haeft and [illegible] det and gyt don wile; 121.9 he for ealle mancyn deat trowade and us ealle ta turh his deat alysde of Ecan deate, and us gestrynde to Ecum life, So 150.28, 118.5; 14[illegible].1[illegible] tam te he mycel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] manjan; 154.2 ealra biscwba biscwp; 218.3 witan [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

. . . . ; and healdat ge fordan minne dane halgan [illegible]tedaeg; 231.15 de [illegible] [illegible] [illegible] [illegible] [illegible] lif and [illegible] wif and cild; 275.4 godeunde hote [illegible] man [illegible] [illegible] his scripte; and [illegible] his scripte [illegible] hagje, [illegible] man [illegible] [illegible] [illegible]

B.H. 5.24 seo aereste modor dyses menniscan [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], an on dis wraecwite aworpen waes. For explicitness. 13.16 wel daet geras daet heo waere eatmod da heo [illegible] [illegible] [illegible] [illegible]; 21.13 dis [illegible] [illegible] habbat wit nytum gemaene, ac daet leoht we scewlon [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maene; 31.28 se aehnihtiga from don aehnihtigan and se Eca from dan Ecan; 33.13 he mid his costnunge ure costnunge oberswidde and mid his deade [illegible] deat, so 67.18; [illegible] [illegible] [illegible] [illegible] his; and on his onwealde is eal dis middangeard

and ðas windas ... syndon ealle his ... and ealle gesceafta syndon his; 65.5 ðaet he mycel man and mycele synneyedon hæbbe; 57.23 ðe laes us ðisse worlde lufu aðeode from ðaere lufe ðaes ecan lifes and ðaes ecan leohtes; 57.36 swyle ðes blowenda wudu and ðas blowendan wyrta; 89.20 ðaet hire flaesc is of minum flaesce and hire ban of minum banum; 101.7 buton him seo soðe hreow gefultmige. Ferdon ... don we soðe hreow so l.33; 107.26 ariset ðeod wið ðeode; 115.28 he ðaere urwyrðnesse ðisse halgan tide and ðisses hal gan ðaeges; 123.3 "ðu ealt eorðe" he cwaeð "and ðu scealt on eorðan gangan and eft weorðan weorðan" the latin has it 'Terra es et in terram ibis'. The homilist expands. 125.21 geworht swa faegre and swa weorðlice swa hit men on eorðan faegrost and weorðlicost geðencean meahton; 147.9 ic do á ðine gife ... and ic bidde for ðinum naman ðaet ðu gehwyrfe on me ealle eaðmodnesse ðinra beboda

ðon ðe io maeg don ðine gife. This repetition has no rhetorical influence, and seems to be almost unconscious on the part of the author. 155.22 runidor ðe sy, God, forðon ðe ðu dydest ana mycel wuldor; 163.7 ðeah ðe hee ðaes bearnes lata ware; hio ðonne ðaes bearnes noht lata ne waes, ðonne ne 167.1 he swa on ðaere his gebyrde ferswiðde ealle æ ðisse menniscan gebyrde; 167.22 ealra oðerra heahfaedera maegen he oferstigeð ... and he on his maegenes weorðunga oferswiðde ealra oðerra Godes martira wuldor. We are not conscious of any skill on the part of B.H. in this employment of Polyptoton. 173.27 hi ða dea'an sylfe fram deadum mannum swelte. 191.30 ða ðe naefre aer naenig man ne gesean, ne æfter ðon gesean ne mihte; 187.22 ongin ðaet ða onginnest; 205.9 mycele weorce and mycel twee; 223.33 yfel mid yfele geald; 231.3 ealle ðine broðor, and ealle ða ðe on me gelyfaðeallum tidum on ðeesse; 235.9 hi hine ondredod ealle ða ðe his weorc gesawon. Nu ðonne ... ne ondraedaðge eow

— Paregmenon —

Farber's definition has been given under the Figures of Repetition ~~Polyptoton~~. See p. 140

The Century Dictionary defines Paregmenon as "the employment of several words having a common origin in the same sentence".

In this treatment I have not limited myself to the same sentence, but to clauses in close sequence, syntactically or otherwise related.

The grouping is the same as that followed for Polyptoton.

A.A. 61.26 rihte domas sotfaestra manna onwendat, ta te aer rihtlice gesette waeron; 103.2 and hine ungyrede taes godcundan maegentrymmes and gegyrede hine treowlice mid taere menniscan tydernesse; 144.25 tam ungeleaffullum mannum cow Crist to hryre and tam geleaffullum to aeriste; 168.23 eade mihte God, sete awende waeter to wine, and sete ealle gescaefta of nahte geworhte, eadelice te mihte awendan ta stanas to hlafum; 430.6 geoffra me urum godum. Laurentius andwyrde 'Ic offrige me sylfne tam Aelmihtigan Gode'.

The weakness of the rhetorical effect in these examples is noticeable. The figure is naturally weaker than [illegible]

(b)

A.N. 18.21 hi waeron da deadlice ðe minton leon undeadlice; l. 31 he weard ða deofle gehyrsum and Gode ungehyrsum. Note the heightening of the antithetical effect. 322.23 he forgyfð synna and he is se weg to forgyfennysse ealra synna; 472.21 seðe nane bracunge for ðisum life ne ðrowað, he faeð to ðrowunge, II 14.12 hit seo ealde forgaegednes geendod, and synn underfeht geendunge; II 48.34 gif he ðel bysnige, ne do ge na he his ubysnungum; II 146.2 (he) wurdon swaðeah ðis treowen ungemyndige; ac se Aelmihtiga God his waes gemyndig.

(c)

A.N. II 84.13 ðaða we wel noldon, ða forhradode Godes mildheortnys us ... Nu we wel willað us fyligð Godes mildheortnys; I 104.24, ðu ondraeðeð ðe on ðam gedale; ne ondraeð ðu ðe to daelenne; II 236.29 he behydde hine lichamlice wið haere [illegible],

and he behydde hine gastlice fram heora *ataeningum* heortum; II 386.15 Sunu of heofenum *astige* and on heofenum waere aer his *upstige*; II 544.5 *getyld* is wyrtonum and hyrdraedum *ealra* [illegible] [illegible], and *ungetyld* is [illegible] [illegible]; II 556.14 sete *haeft* da so tan *life*, he *underlicht* ofte *gife* at Gode; and sete *da sotan life haeft* se [illegible] da *gife* de he ... *underfeng*. Note the vividness given to the antithesis. II 602.27 de *spiwt* and eft ett taet taet he aer *aspaw*.

(d)

A.H. 12.25 he wolde wyrcan man of *eortan*, taet se *eortlica* man sceolde geteon; 114.20 taet him [illegible] *geliceat* and ne *liceat* god; [illegible] him getitod, ac waes getitod tisum ealdan men; 142.20 ge beot *gemurotsode* on tisum life, ac eower *murotnys* hit awend to eere blisse. Hardly to be called [illegible]. 146.5 tam witewaeder [illegible] *ungetraffulum*

and da geleaffullum gelyfdon; 274.28 ne naefre ne on-
gann ne angium naefde; 400.4 [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible]
Godes rices nanes wurdes lotunge, ac bid gelofod
[illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]; II 491.15 [illegible]
[illegible] [illegible] cyre, to gecyrrenne fram ylele to godle
II 538.35 [illegible] middaneardlice [illegible] [illegible] geendode,
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]:

WH. 49.30 lufjat rihtwisnesse and unriht
ascunjat; 51.15 se man haeft wisdom .... [illegible]
[illegible] [illegible], so 52.27, 57.12; 57.19 se haeft god [illegible]
[illegible] [illegible] [illegible] [illegible]; 286.1 [illegible] [illegible] [illegible] se
[illegible] man flaesclice lustas gefremme on [illegible],
[illegible] [illegible] flaescmettas forgan sceal; 279.29 fordam eal
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
96.14 hi sculon .... beon geclaensode and syddan claene

[illegible] a [illegible]; 184.1 [illegible] [illegible] [illegible] his [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] hallgnesse ðaes wel wyrðe; 170.4 gebuge to rihte and wriht forlaete, so 172.21; 220.4 ac ða, ða to helle becumaþ, ne cumaþ hig naefre to reste

B.N. 21.23 ac eal swa hwaet swa se gescaepa lichama deþ oþþe wyrceþ, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; 61.26 [illegible] [illegible] [illegible] [illegible] ... onwendaþ; 63.19 hi gescyldaþ ða unscyldigan, and ða scyldigan ðeorlwislice demaþ; 113.7 ðaet his lif weard geendod and faerlice ende onbecom disses laenan lifes; 141.31 he ðaer gemette swiðe maeng folc ðe ðaer aetstodan and ðaer eac stod ðaere halgan Marian sweostor; 239.1 se halga Andreas and se halga Mathews gebaedon to Drihtne, and aefter ðon gebede se halga Andreas sette his hand &c. None of these repetitions really give any great additional strength

(C?)

A.H. 150.22 undeadlic sede aer his drowunge waes deadlic; 498.9 da diglan gyltas man sceal digelice betan, and da openan openlice; II 14.14 ungerihtwisnys bid adylegod and bid gebroht ece rihtwisnys; II 440.14 da gesceafta sindon gode, ac se ana is betere de hi ealle gesceafta.

(E)

A.H. 6.28 gif da donne done arleasan gewarnast, and nele fram his arleasnysse gecyrran .... and se arleasa swylt; 8.5 aelmihtig wyrta he wyred his weore durh his gecorenan. Such an instance may properly be regarded as pleonastic. 8.26 he is ende lutan aelcere gerudunge, fordan de he bid aefre ungerudod; 10.5 he gesaeb gesceafta. So 14.29, 16.20, 16.25, 112.25, 276.20. This can hardly be considered rhetorical. 12.24 [illegible]

lyre ðe forloren waes; 18.21 hi waeron ða deadlice ðe mikton beon undeadlice, so l. 30, 116.27; 34.32 waes geled on nearuwre binne to ði ðaet he us fram hellicum nyrwette alysde; 48.22 seo Neofenlice soðfaestnyss he ðam tydde geryðnysse so 148.6, 280.20, 476.31, II 300.2; 66.7 he bið ðaera aehta ðeowa, ðonne he him ðallunga ðeowað; 80.18 ða waes gefylled Heeremeas witegung, ðe ðus witegode, so 146.21; In this and similar instances we see the inevitable tendency of A.S. prose towards what is often unnecessary fulness; so 90.3. singað ðone niwan lofsang, so 202.24, 448.14, II 254.16, II 298.18, II 548.10; and 100.19 nu wigliað stunle men menigfealdre wigelunga; 112.28 he ne forestikte naenne to yfelnysse - - -; ne he naenne to forwyrde ne gestikte 114.24 gif ðonne se ofspring riktwis bið, ðonne leofað he on his riktwisnysse; 120.25 he waes ungesewenlic and unðrowigendlic on his gecynde, ða weard he gesewenlic on urum gecynde and ðrowigendlic; 124.24 ne gedyde se

sacerd done man hreofligne odde unhreofligne; 142.5 for daere taenunge de hi getaeniad; 142.6 daet he healde da ealdan aé lichamlice ac gehealde gehwa hi gastlice; 150.8 lif ne lyfode, so II 324.15; 160.3 heo is ungesewmlic ac deahhwaedre heo wissad done gesewmlican lichaman, so 60.6, 160.4; 160.26 weore wyrcan so II 42.28, II 356.5, II 606.2; 164.23 drowian undances wyrcan drowunga, 164.13 [illegible] don wolde and he wiste daet Philippus daet nyste; 190.18 he is witega and he is ealra witegena witegung, fordan de [illegible] witegan [illegible] witegoden and [illegible] ealra witegung. So 494.26 This frequent repetition is not intended [illegible], [illegible] it have rhetorical [illegible]. [illegible] de us God behet, so 542.19; 212.16 agenes willan... he bid gebunden, ac durh Godes mildheortnysse he bid unbunden; 218.23 hi ne beod na deade, ac beod awende of deade to life; 224.16 daet an lif is deadlic, daet oder undeadlic; l.28 gehyr se mann de dis smead answare his smeagunge; 228.4 nu is hellegeat belocen rihtwisum mannum

and aefre open unriht wisum; 234.11 aele synful man [illegible] there is manifestly no striving for rhetorical effect. 234.17 mann sceal hine ondraedan taes biscopes cwyde, teah he unscyldig sy; tyleas te he turh modignysse scyldig weorte; 234.19 ne getimode .... thonne unforsceawodlice [illegible] ..., a[illegible] getimode [illegible]; 238.18 gif aenig gesceaft is god, tonne is seo godnys of tam scyppend, sete is healice god; 252.12 ge on gelimpe ge on ungelimpe, so 260.20, 268.12, 274.26, 460.2; II 390.17, 18.28; 268.14 swa swa man fandat gold on fyre, swa afandat God taes mannes mod on mislicum fandungum; [illegible]6.14 [illegible], 286.8 we sprecat mike God, deadlice be undeadlicum 290.16 dem rihtne dom; 288.6 tu gesceawast taes mannes neb, and God sceawat his heortan; 290.28 forweart eac tes gedwola mid his gedwylde; 292.32 swa heo syngige swa heo synna forbuge; 304.26 swa lange he hi waeterat ottaet hi beot citfaeste; syttan hi grownde

beod, he geswicd daere waeterunge. For clearness [illegible]. 320.5 se Haelend is ealles manegmen duna, ac he ne com na to demenne manegmne. This is an excellent example of a proper use of this figure. 334.5 da riktwisan [illegible] da unriktwisan ... cwylmigende; 340.28 hi forseot alyfedlice dinge and [illegible], and mid wope gewilniat ungeswemelicae [illegible]; 348.13 mid se [illegible], [illegible] he is on aelcere stowe; 350.9 gif se riktwisa gecyrd fram his riktwisnysse and [illegible] unriktwisnysse arleaslice, ealle his riktwisnysse is forgyte; 350.11 gif se arleasa [illegible] his arleasnysse; 358.6 fela witegan mid Keora witegunge [illegible]; 360.15 styran his modes styrunge; 396.16 twa gecorenan manna and twa widercorenra; 400.4 taet taet he on lichaman getrowede, taet brenad des on his sawle; 416.16 ic symle geoffrode and gyt offrige mine lac; 432.25 we wilniad ... claenlice

sweltan, switor donne unclaenlice mid eow lybban 442.21 ic arwurdige minne faeder, and [illegible] me; 442.25 mid ... arwurdnysse on his rice gewurdode; 444.27 hes drowade done martyrdom on hire sawle de odre martyras drowodon on heora lichaman; 452.19 daet hi uton daera laea dam undeadlican byninge .... micele bet donne dam deadlican cwellere; 464.34 du eart unaccenned faeder, he is sunu of de aefre accenned; 48[illegible] de [illegible] on [illegible] pullukte; 512.35 de hine sylfum mislicat to di daet he [illegible] geliige; 514.[illegible] [illegible] getaeme [illegible] dearfena denunga, so II 284.7; 532.7 wylle we nelle we; 548.28 se geopenode his mud -- side -- openode daera witegena mud; 5[illegible] [illegible] name totundennysse nabbat; 556.7 odde fram [illegible] odde fram [illegible] droflis hinum; 570.7 se witega -- gewitegode, so 600.11, 23, II 12.33, II 18.13, II 284.26; 576.26 ic asende mine [illegible], [illegible] gefixiat hi; mine [illegible] [illegible] [illegible]

584.2 gif hwa ne mage durhteon da speda dæt he gesewen-
lice ac dæt offrige, he offrige he ungesewenlicen;
580.21 naeft Godes rice nanes wurdes lofunge, ac bid
gelofod be dæs mannes hæfene; 600.15 brist [illegible]
dam timan to mancynne gesewenlice, ac he bid ætre
ungesewenlice mid his gecorman deowum; II 6.29
seo Godcundnys ne mikte nan ding drowian, forton
de heo is [illegible]; II 10.16 [illegible]
mid cleanngsse, so II 10.17, II 12.17; II 14.1 se witega awrat
on his witegunge; II 32.32 dæt heo wæs dam breder
gelic dam de heo - - - ungelic wæs; II 34.27 ne wyrige
nan man oterne ... dyleas de he durh da wyrinnge his
sawle ec - -; II 46.25 brist wæs gefullod on [illegible]
fullunge, so II [illegible]; II 66.32 Hæhud wind for riht wis-
nysse and Babylonia wind for unriht wisnysse. [illegible]
hit ure deadlica lichama awend to undeadlicnysse.
II 84.4 nolde he gesigan [illegible] mildheortnys ac het
hine his mildheortnys; II 106.21 ænne cwyde dæn god-
spellicen greccedrysse [illegible]; II [illegible]

weste on Dam *westene*. This is a good case of rhetorical [illegible]. II 146.2 wurdon sive Dæs Dæstrenes *ungemyndige*; ac se Ælmihtig God his wæs *gemyndig*; Note the antithesis II 182.1 manode done *retan* ehtere Dæt he Dære wodhean *retnysse* geswice; II 200.31 he scint Dam *rihtwisum* and byrnt Dam *unrihtwisum*; II 200.9 Dæt Egypta-land hæfde *getacnunge* Dyssere worulde and Pharao *getacnode* done Dwyran deofol; The repetition sounds unemphonious to our ears, but its presence is doubtless due to the desire to avoid all possible obscurity in the minds of the unlettered folk. II 200.34 Drihten hit lite Dam *rihtwisum* and egefull Dam *unrihtwisum*; II 206.2 hi brot awende Dam *brosnunge* to *unbrosnunge*; II 210.13 Da menig fealdan *offrunga* Dr se Ælmihtiga het ... synde *offrian*; II 228.9 se synfulla Drowat Dam wyrstan Drowte; II 240.6 on Cristes *deat* wæs se *deat* adydd, forDan Dæt *deade* lif alwealde done *deat*; II 252.25 [illegible] *wæfelse* hine *bewæfdon*; II 254.15 [illegible]

to daere cwealmstowe, daer man cwealde sceadan; II 270.11 [illegible] is [illegible] daere [illegible] [illegible] daes halgan husles and dam geseumlican hiwe agenes gecyndes; II 274.27 hi naeron deade dam ecum deade; I 282.23 fram undeawum w godum deawum; II 292.16 on unaquemere Godcundnysse and on [illegible] [illegible]; II [illegible] [illegible] [illegible] .... de onlihte ealne middangeard, onlihte ure mod mid his godcundan leohte; II 306.27 we hi wurdiat ae for wurdmynte Cristes; II 316.9 claensian fram un-[illegible] [illegible]; I 352.32 byfloda ure gebyfle; II 354.33 du wyrhtan worhton; II 362.3 [illegible] naersode se Sunu done Faeder, danne his naersang naes naefre gewanod; II 3[illegible].9 du gebugon w Cristes geleafan and gyf [illegible]; II 370.16 getacnode aegder ge du strangan ge du unstrangan on Godes folce; so II 390.22; II 392.5 ne bid nan man trum durh God, buton sede hine undergyt untrumne durh hine sylfne; II 406.13 god bid daet trewe de [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

baere steut, wyrse hit daet de ȝelne waestm byrt; l.19 sede on godnysse unwaestmbaere hit, and on ȝelnysse aefre growende and waestmbaere; II 406.30 to gôde gebugan and on godnysse [illegible]; II 405.26 uten leon waestmbaere on godum wexenum, di leas te se Haelend us waestmleasse gemete; II 428.8 daet hdeisce folc wars upahafen ...; and daet haetne folc ... andette ... his synna and wraet sode gemaeckt [illegible] and daet hdeisce folc [illegible] [illegible] [illegible] [illegible] upahafenne; II 440.17 [illegible] ... [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible]; II 44[illegible].19 [illegible] [illegible] gefedde, and we [illegible] [illegible] [illegible] afedet II 4[illegible]0.33 cwyde de cwaet; l.24 god waes [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] l.35; II 442.22 [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; II 444.11 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] II 454.15 hi comon hine to gefrefrigean ta awendan hi [illegible] [illegible] [illegible]; II 454.31 [illegible] [illegible] [illegible] [illegible] his edleanes [illegible], [illegible] [illegible] [illegible]

lica cumpa his edleanes; II 512.34 Scean on wite-
gunge and mannum witegode manega towearde ding;
II 528.1 Drihtnes nama is Hasus Crist, Daet is Hachend,
and se hitt on Daes Hachendes naman, sede, Daes hitt to behinkt
to sodre hach; II 532.7 hamb is unscaeddig nyten and
Godes lareow saeed healdan unscaeddignyss on his lidre
[illegible]; II 536.16 [illegible] sulte [illegible]
mod sylton; l.32 ta gecoremen Jeawa gedubte [illegible]
getel Daera widerwoemra, so II 567.33; II 567.10 se hitwurde
Daet him man urwurdian sede ... [illegible] ... [illegible]
[illegible]; II 572.14 hi behreowsodon Daet hi Ele
naefdon, as hera behreowsung waes to laeft; II 588.29
underfeht se wyrhta edlean aet Gode his weorces

W.N. 12.9 Donne he haeft Daes mannes sawle be-
swicen, Donne geswicet he Daere dare; l.13. he dreht
deofles willan and Godes unwillan; 16.1 he wass sod
Godd on Godcundresse; 47.26 he [illegible]

[illegible] under [illegible], So 167.17; 175.6 [illegible] [illegible] ; 178 ongan [illegible] wede se wiðer-wedda deofol wið [illegible] ; 72.7 [illegible] ; 72.20 sede wære [illegible] rihtes [illegible], worde se [illegible] godcundes rihtes, So 279.29; [illegible] sceal ece [illegible] [illegible] ; 43.10 [illegible] gesibban [illegible], ðe [illegible], So 159.16; 95.8 Crist is [illegible] God and [illegible] man and Antecrist hiġ [illegible] deofol and man; Notice the distinction drawn between Christ + Antechrist by the difference in the adjective and adverb, [illegible] and [illegible]. 97.9 Crist [illegible] ... [illegible], ... [illegible] ... ðe, [illegible] [illegible]; 112.2 [illegible] ece [illegible] and gebugan [illegible] rihte; 115.11 utan lufjan riht [illegible] and ece [illegible] asecnjan, So 268.31; 135.30 gewrædes oðer [illegible]; [illegible] [illegible] [illegible]

his [illegible] [illegible] [illegible] ; 40.16 Dae[illegible] [illegible] for [illegible] daedan [illegible], [illegible] [illegible] daedan ; 174.[illegible] [illegible] fole, [illegible] scyldiga and [illegible] un-scyldiga, so 285.9 ; 269.3 regole fylgean and regol-lice lybban ; 276.11 wa dam, de godeunde heorde underfeht and nadaer gehealdan ne can ne hine sylfne ne da heorde de he healdan [illegible] [illegible] hande ; 291.4 me is mucel neod, daet ic de riht laere, and de is neoddearf daet du riht do.

B.H. 5.10 Drihten is mid de, on diure heortan and on dinum innode and ere on dinum fultome ; 21.24 swa hwaer swa se [illegible] lichama [illegible] [illegible], tal daet det seo [illegible] [illegible] [illegible] [illegible] [illegible] 21.31 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ; 23.2 daet we ongytan da blindnesse ure aeldrodig-nesse ; we send on disse worlde aeldrodignesse ; we synd on disse worlde aeldrodige ; 31.4 se forhwyrfde

gast spraec. forhwyrfedlice word; 33.25 hu mycel Godes jedyld is, and hu mycel ure ungedyld is; 49.3 gif se Godes deow nelle daere cyricean on riht deowian, daet he donne mid laewedum mannum onfo daes heardestan deowdomes; 51.25 agyldan [illegible] daet he us aer on eordan sealde and he us donne forgyldet ... ge godes ge yfeles; 63.24 ge daet hie hine selfum [illegible] synna beheorgat, [illegible] [illegible], 65.[illegible] du asebleest dines wuldres [illegible] [illegible], [illegible] nu din wuldres taen in helle; 99.[illegible] [illegible] [illegible] [illegible] under daere mihte Godes handa--; fordon de Drihten naefre ne forsyhd da eadmoean heortan; 101.32 [illegible] ure mycel dearfe, and geneh gedencean emb ure saula dearfe; 115.10 to don faeger and to don wynsumlic daet he teah me [illegible] durh his wlite and durh his faegerness and wynsumnesse ---; and da he dus faeger wees and dus wynsum, da etc. --; 161.31 daem ne szedede naenig scyld disse [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible]

num *wunigendum* for his noman and *burhwunigendum* in tintregum; 193.24 [illegible] frequently at the close of the homily, on Sam *eall* weldre se leofad... in ealra *worlda world* abuton ende on Ecnesse; 205.36 nis [illegible] *wæron* [illegible] [illegible] ge ea cirican *halgian*, for-ton he is [illegible] gemunelicum in [illegible] *ghalgode*; 223.21 [illegible] [illegible] [illegible] *unbrosnesse* [illegible] [illegible] [illegible] [illegible] *unbrosnesse* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

A careful examination of the above lists will show that, in rhetorical effect, Polyptoton is far superior to Paregmenon. The difference is not hard to seek. Except where one word differs from another in such insignificant elements of form as the negative prefix, the prefix ge- etc., the resemblance in sound and meaning is very often obscured ~~and the repetition of the same root, but differ~~ by the derivative elements added thereto, and prevents the repetition from having the rhetorical effectiveness of one, in which the repeated words differ only in inflectional terminations. The inferiority then of this figure in the homilies is due not so much to the inability of the artist to use this [illegible] as to the difficulty with which it generally leads itself to [illegible].

Polyptoton, on the other hand, which is an identical repetition, except in the inflectional

terminations, lends itself with [illegible] ease to rhetorical effectiveness, and accordingly far excels Paregmenon for the artistic purposes of the homilist. A mastery in the employment of this figure is displayed, which shows a thorough consciousness on the part of the author, especially Aelfric, in this element of the technique of speech. He feels the good effect of an appropriate repetition and knows when and how to use it.

In the balanced and antithetical structure especially, by the recurrence of a leading word, attention is drawn to the main idea which it is desired to convey, and additional force is thereby added to it. In such a connection as this the homilists make most frequent and effective use of this figure. It is here that Paregmenon reaches its highest effectiveness, when one word, being the direct negative of the other, is contrasted with it. Such

an example as A.H. 224.16 Eaet an lif is deadlic, Eaet oder undeadlic, illustrates the effectiveness of the negative undeadlic over any other synonymous term. Further we are often conscious that the preacher is striving to impress some truth on the minds of his hearers, and by the repeated recurrence of the same sound he attains his object more readily than by the substitution of other terms. Thus in A.H. 238.24 gôd hyrde waes Petrus and gôd waes Paulus and gôde waeron Ea apostolas, the twice repeated adjective could [illegible] [illegible] the [illegible] audience [illegible] manner the noun and verb are used.

Attention is to be drawn to the position in the sentence of the repeated words or phrases. These occurring in no fixed order, (E), as a rule are not so rhetorically effective as those in the definite order of the other divisions. When the repeated words are identical and follow the strict norm of these divisions, they are considered separately as definite figures, such as anaphora

Epiphora and the like, and from their very position acquire a peculiarly rhetorical effect. Thus when Polyptoton and Parisemenon approach so closely the order of these figures, they [illegible] literary qualities [illegible] figures they resemble, and thus obtain a rhetorical advantage in these [illegible] which they [illegible] otherwise.

It is in Alfric, as already hinted, that these figures reach their highest development. He is here far superior to either B.H. or W. in rhetorical effectiveness. Especially in Polyptoton he seems [illegible] instrument with the dexterity of a skilled workman. When he aims at rhetorical effect he rarely fails, and less seldom does he repeat words without a strictly artistic purpose.

The abuses of repetition are manifest. A word or phrase repeated without any proper reason fails totally to impress or please, and only jars on sensitive ears. It is a danger into which a people

inexperienced in the art of writing prose, are very apt to fall. Especially in the Blickling Homilies, we find many instances of inharmonious repetitions. The fact is too often forced upon our consciousness that the author repeats without any pretentions whatever to rhetorical effect. His ear was not sufficiently delicate to observe the lack of harmony in the close connection of identical words, when these served no artistic purpose. Accordingly his diction, I refer especially to B.H., is often artificial and barren.

Repetition, which is not rhetorical, may be due to several causes. It may be purely accidental. This is especially the case when several words or phrases intervene, which might cause the writer to forget the first word. Then it seems to be very often the desire on the part of the author to avoid the slightest possibility of obscurity, where in Modern English a pronoun

would invariably be used. It is further employed without any seeming consciousness on the author's part, that any lack of harmony is thus produced.

I have included in my lists some examples of the abuse of these figures. They serve to illustrate the advance made from the purely grammatical figure to the highest form of the rhetorical. As will be noticed the advance is a gradual one. They further show the extent to which B.H. failed to conceive of the proper use of these figures, how much more he sinned than either W. or A., and how vastly A. surpassed them both in the excellence of his use of the figures and his avoidance of their abuse.

Not only in quality but A. also advances far beyond the others in the quantity of these rhetorical figures. W.H. contains the least number of them as

In the few instances which exist of polyptoton in translation, the figure of the original is preserved, and in A.N. 300. 8 "Du eart eorðe, and Du gewenst to eorðan. Du eart dust and Du gewenst to duste", it is expanded by the addition of the second part of the verse, which also contains Polyptoton. In some other cases noted above, instead of the pronoun the noun to which it refers is repeated. Several other special terms, such as names for God or Christ are simple translations such as cyning a cyning etc. The expression 'the former --- the latter' is unknown to the homilists, and thus a convenient means of avoiding a repetition is unattainable.

The collocation of a noun and its corresponding verb, both syntactically and etymologically related, which Modern English avoids, is very frequent in A.S. I have noted a few instances of its occurrence, for as a rule it is wanting in rhetorical effect. Such cases as wyrhta wyrcð his weorc &c, are

in evidence in the earlier stages in the development of
a language. The combination should be used
only when from the connection of the context,
a rational rhetorical result would be attained.

The Repetition of the same word in immediate sequence.

Lecher (II 184) quotes Thoebaumen (Sp. Vol III, p.46) as saying that, if the same word is repeated after other words, this is called Epanalepsis, on the other hand, if the repeated words follow immediately on one another, it is Epizeuxis.

The Century Dictionary defines Epizeuxis as "immediate or almost immediate repetition of a word involving added emphasis"

It is of rare occurrence in As. prose.

AH. 336.14 Jrnæd, Jrnæd and undo ð Ðæs mynstres [illegible]. Cs I 176.22; 156.25 [illegible] Sceolon hryman switor and switor; II 180.26 aris [illegible], and agif Ðises ceorles [illegible]; II 182.8 agif me minne sunu, agif me minne sunu. Note the intensity of these repetitions; II 336.13 Fæder min, Fæder min, me nimæd Ðæs deofles; 462.8 geswicæd

Earme, [illegible] [illegible] [illegible]; II 336.[illegible] maran and maran ot Sam gemaenan ende; 414.22 laetat me [illegible] ot tomerigen, [illegible]-tinga [illegible] ot tomerigen; It will be noted that the [illegible] [illegible] rarely used, is very rhetorical.

WH. 72.2 ne latjat na, ne latjat, ac ofstlice efstat and to gode [illegible]; 179.3 nu, leofan men nu we willat laeran; 254.8 dem, la dema, dem rihtne dom and emne dom. The collocation of the subject [illegible] [illegible], the same root is in this instance particularly rhetorical. The repetition of the exclamatory particle is not infrequent, but hardly of sufficient importance to justify special consideration. The following example will serve as a type. 82.14 Eala, Eala, ac Ta was [illegible] [illegible] and [illegible].

DH. "miltsa me, Danides sunu, miltsa me". The original account in Matthew, Mark and

Luke, do not repeat in immediate sequence [illegible] here the phrase "have mercy on me". 87.8 *Du come to us*, middangeardes Alwend, *Du come to us* heolonwara Lyht. 87.27 miltsa me, Drihten; ~~me~~ miltsa me for ðinre micelre mildheortnesse; 171.7 *begen* on geleafan gelice, *begen* wuldres beag at [illegible] [illegible] [illegible]; [illegible] [illegible] brodor' he cwæð ða spræce; *forlæta ð me*; 149.2 *ne forlæte ic ðe næfre*, min meregrot, *ne ic ðe næfre ne forlæte*, min [illegible]. [illegible] the tenderness in these repeated words.

We cannot [illegible] [illegible] that a figure, which has in the few instances been used to such perfection, did not receive greater attention at the hands of the homilists.

2. The Repetition of the same expressions in the significant parts of Sentences or clauses.

(a) [illegible] beginning.

This figure is called Anaphora

The Century Dictionary thus defines it:- "Anaphora is a figure consisting in the repetition of the same word or words at the beginning of two or more succeeding verses, clauses or sentences."

A.H. 64.28 nacode we waeron accumede, and nacode we gewitad; The anaphora of the original is preserved. 66.25 Eala du cniht, de-- -- dine sawle forture; eala du cniht, du ne cudest dinne scyppend; 7.26 du ne cudest dinne scyppend; du ne cudest manna haelend; du ne cudest done sodan frend; 7.6 ne lid he daera aehta hlaford, - - - - - ac he lid daera aehta deowa; 114.18 ne talige nan man his yfelan daeda to Gode, ac talige aerest to dam deofle; Note the strengthening of the antithesis in these examples. 148.1 ne lufude heo na estmettas ac lufude haetcun; 162.23 se weig is swide nearu and sticol, sede laet to heofonan rice; and se is swide rum and smede sede laet to helle wike. The Anaphora exists on the latin. 168.26 "ne lifjad na se man be hlafe anum, ac lifjad be dam wordum de gad of Godes mude." The original Matth. iv. 4. does not possess the Anaphora. 172.2 his dyrstignys hine awreah da into helle;

and eac nu his dyrstignys him geniðerode; 176.9 ungewiss com se deofol to Criste and ungewiss he eode aweig. A good use of the figure. 240.34 ne flyht he na mid lichaman ac mid mode. He flyht forðan ðe he geseah unrihtwisnysse and suwade. He flyht forðan ðe he is hyra and na hyrde; Note the great gain in emphasis. 248.27 he elcað and wyle hwaeðere forgyfan. Ði he elcað ðaet we sceolon beon oflyste; 250.28 micel maegen is geleafa, and micel is se soðe hiht; 252.5 ða ðing ðe we geseoð on disum life ða sind uteorigendlice; ða ðe we ne geseoð, and us sind behatene, sind ece; 252.14 getimige us tela on lichaman, getimige us untela. Note the strengthening of the relative. 252.30 and ðu nelt syllan ðinum bearne drowend for aege, nele eac God us syllan [illegible] for hihte. and ðu nelt ðinum bearne syllan stan for hlafe, nele eac God us syllan heardheortnysse for soðre lufe; 270.9 God lufað us, and deofol

us hatat. God us fett and gefrefrat, and deofol us wile ofslean; 270.28 on disum life we behofiat hlafes and lare and huselganges. On dam toweardan life we ne behofiat naves [illegible]; [illegible] hrade lit daet heafod adune gif da fet hit ne periat; and hrade lalle da [illegible] [illegible] for weordat, [illegible] se handa [illegible]; 276.27 Almihtig God is se Faeder, Almihtig God is se Sunu, Almihtig God is se Halga Gast; 276.6 afre waes se Faeder and afre waes se Sunu and afre waes se Halga Gast an Almihtig God; 286.10 he is hutan [illegible], [illegible] [illegible] [illegible]. He is hutan [illegible] tete, fordon de he is afre; 302.19 him is gemaene mid stanum, daet he beo wunigende; him is gemaene mid treowum daet he lybbe; Notice in all these examples the fine rhetorical effect of the anaphora. 320.2 hwi ofer Criste on culfran hiwe? Hwi ofer Cristes hirede on fyres gelic-[illegible]? 336.29 daet daet ge dod dearfum on minum

naman, Dæt ge dot me sylfum; 394.28 seo forme a-
cennedness ... flaesolic ---; seo oder accennedness ... cast-
lic ... seo Dridde accennedness ... on dam gemen-
licum aeriste. This is not strictly anaphora, but I
have admitted it, since the ordinals are all that really
interfere with its strict conformity to the type. 396.8 twelf
tida hest on dam dæge, and twelf ... on ...; twelf
... sind, twelf vitegan twelf apostoli; 452.16
ne swera du durh heofenan, fordan de heo is Godes
Dryneth. Ne swera du durh eorðan, fordan de heo is
Godes fotsceamol. Ne swera du durh din agen
heafod, fordan de du ne miht wyrcan on haer
dines feaxes hwit odde blacc. In the original
Matth. v. 34, the word translated 'Swera' only oc-
curs once. 550.2[illegible] na heot da eadige, de for hunan
... heofiat; ac-du heot eadige, de hevra synna ne-
wepat; 560.33 efne her is ure hyrde, efne her is
se ... so 5[illegible]; II 34.6 mid flaesce ... deste
was, and mid flaesce ... ; II [illegible]

Godes mildheortnys us forsceapt, and his mild heortnys fylgt; II 168.29 fela ofela ðu wyrcest and fela ðu worktest; II 202.16 on ðam fifteogotan dæge -- waes seo ealde ae gesett, and on ðam fifteogotan dæge --- com se Halga Gast; II 204.32 ne gelyf ðu ðaet first ðin Drihten sy gesceaft, ae gelyf ðaet he is gelic his Faeder; II 342.32 hwiltidum on digelnysse and hwiltidum betwux mannum, so II 368.24; II 374.33 ðu modigan synfullan beot forseven, and ðu ratmodan synfullan beot gecorene. This can only be admitted as anaphora on sufferance, II 376.19 sume sind gelatode and forhogiat to ... ; sume sind gelatode and ... ; l. 27 God gelatet us ðurh hine sylfne, he gelatat us ðurh englas... He gelatat us ... ðurh wundum; II 392.25 gif ðu lufast God, ðonne forbetest ðu ða worulðeam styrunga; gif ðu lufast ðas woruld, heo besenet ðe; II 406.26 gif se man ðurhwunat ofel, ...

maeg he habban gode weorc; and gif se goda man
durh wunad on his godnysse, ne maeg he &c II 408.10
se tima is agan de waes aer Moyses ae, and se tima is
agan de waes under Moyses ae se tima stent [illegible]
is under godes gife, II 410.5 du mann wilt habban
god and du wilt habban haeru dines [illegible]; II 4[illegible]
so, her is gebed on disum wordum, and her is synna
[illegible]; II 442.32 baet baet Martha dyde, daer wr sine;
baet baet Maria dyde, to dam wr horiat; II 468.29 he
gearcode him gebeoscipe on his huse, ac he gearcode
him micele dancwurdran gereord on his heortan;
II 522.17 sete god lufat and men, he hylt calle
godes bec. sete sotlice god lufat wele he witerian
ongean his hebodum; II 524.30 durh done ylcan
baet de Crist waes acenned, durh done ylcan his ge-
cornan beot geedcennede; so II 524.32. Notice the
[illegible] for [illegible]. [illegible]
[illegible] is II 526.[illegible] [illegible]
[illegible] [illegible], [illegible] [illegible]

[illegible] [illegible] [illegible]; II 556.14 sede haeft la sotan-lufe, he underfeht ofte gife wi lade; ann sede la sotan-lufe naeft, se forlyst la gife de hi --- underfeng. This with the following example are hardly genuine cases of anaphora, the former partakes of the nature of [illegible] from the negative naeft corresponding to haeft, the latter of Polyptoton from the pert. underfeng corresponding to underfeht, II 556.27 Sum underfeht hoclicere lare --- Sum underfeht wordlice aehta --- Sum ne underfeng [illegible] ne [illegible] [illegible]; II 560 20 hera du hine aefter daere freedrysse ---. Hera done steorman ne na swadeah aerdan ---, Hera daes hustogan mihte --; II 574.12 wi scwolon forti wacian on ure heortan, and on geleafan; wi scwolon wacian on hihte and on sodre lufe; wi scwolon wacian on godum weorcum; II 602.33 hiu sceal secamian aetforan Sorle Aelmihtigum and aetforan [illegible]

werodum, and aetforan eallum [illegible]
and aetforan eallum deoflum.

W.H. 2.1 we Ea geacsodon be Eam heofon-
lican Edle, and we geacsodon his geearten-
waran beon Godes Englas, and we geacsodon
Eaera Engla geferan beon Ea gastas; 4.9 sylfe
we gesawon Eaes swutele bysene: we gesawon for
oft aet sumra Eaera burgeman -- manege gefettan
lichamlice hale, Notice the anaphora, where the
first clause is the general statement the second the
particular, the repetition being the connecting
link. 5.12 te Eordan geworden aerest geworhte Ea,
Ee we sylfe ealle is coman, and te Eordan we scylan
ealle geweordan, Sp 108.3, Not strictly, anaphora owing to
the difference in prepositions, but the rhetorical
result is of the same character. 13.5 se Moyses
waes Godes sylfes gespeca, and se Moyses waes [illegible]

Daes rihtcynnes. The repetition in this instance is inharmonious. 52.13 Godes gyfa ne gymat ne Godes ege nabbat ne Godes lage healdat; 57.12 se man haeft wisdom de wislice leotat; and se haeft andgit, daet hit awent to Gôde - - -; and se haeft godne raed, de him geredat aefre, hwaet him to donne sy - - - . and se haeft modes strengte, de micel maeg forberan - - - . And se haeft gol ingehyd, de godnysse lufat - - and se haeft arfaestnysse, de arfaest hit him sylf; 58.14 Godes gife ne gymat ne Godes ege nabbat; 59.6 ongean dam andgite se deofol forgift stuntnysse - - - Ongean dam wislican raede se wot + raeda deofol sylt receleasnysse - - Ongean daes modes strengte se manfulla deofol forgift abrotnysse Etc. Notice the forcible way in which W. strives to reform his statements. 69.13 ic laere georne manna gehwylene daet aenig ne afyle mid fulan forligere aefre hine sylfne. Ne aenig ne healde [illegible]

Leortan ealles wlange. Ne aenig Durh worldhoge forsorgje wsw[illegible]. Ne aefre ~~aefre~~ aenig man idelnem lufige ealles to gelome, Ne aefre aenig man [illegible] lof and idel gylp lufige w[illegible]. Ne aefre aenig man ofermetta lufje, etc Besides which there are eighteen more clauses beginning with ne aenig man 73.14 Godes Ege haebbe aefre on gemynde and Godes hu synde weordje; 105.15 and sume hy gelyfdon ear on fyr for his faerlicum bryne; sume ear on water, and sume hy gelyfdon on [illegible]. Notice that the repetition is due to the desire on the part of the writer to avoid the necessity of understanding for the last clause the nonnand verb expressed in the first, 114.12 Tyder sculan manslagan and tider sculan man-swoman, Tyder sculan sewbreean ... tider sculan wiccan ... Tyder sculan Deofan --; 121.11 Durh claene maeden Crist weard geboren, and Durh claene fullukt we syndon cristene geworden, So 151.1; 123.8 and hu he ... dead Drowode, and hu he o deade aras,

and hu he to heoponum astah, and hu he tanan eht ... to tam miclum donne cymt; 130.11 uton sprijan he bocum ..., hwaet ta geforan, ta te God lufedon ..., and hwaet ta geforan ta te God graemedon ... and warnjan us he [illegible]; 158.2 Godes lage healdan and Godes teowas gretjan; 157.8 to myclan bryce scoal micel bot nyde, and to miclum bryne waetu unlytel. Notice how closely the rhetorical borders on the grammatical. 141.4 stingat stranglic sar on his eagan ... Stingat hine scearplice on done mist ... Stingat hine mid sorhlicum sare ... on his heortan; 148.33 hwaer com tisse worlde wela? hwaer com tissere eordan faegernys? hwaer comon, ta te swytost aehta tyledon and otun eft laefdon, so 263.21 [illegible] [illegible] [illegible] [illegible]. 173.17 hwilan he mannes teotunege hwilan he mannes efenwlite, hwilan he freodmenne, hwilan [illegible] hwilan oter witan scoolan raedan folce to tearfe; 176.24 hy scoolan

georne ... clypian to Criste ...: and hy scylon georne Godes riht bodjan; 203.13 Ear is ece [illegible] ... and Ear is ece [illegible]; 205.10 [illegible] Donne faert on Brytwealas and gedet [illegible] ice and Donne hit faert on Angelcyn and gedet [illegible] ice ... Donne hit faert [illegible] hit [illegible] forbaent [illegible], 250.14 on Sunnandaeg waeron Englas gescaepene. And on Sunnandaeg reste [illegible] ... on Sunnandaeg [illegible] [illegible] ... on Sunnandaeg [illegible] [illegible] six [illegible] [illegible] [illegible]. [illegible] betence hine sylfne and betence hwaeder hine ne maeg aenig man getaelan; 264.16 for Dissum eordlicum wisum ic sylle Ea heofoulican, for Dissum hwilwendlicum [illegible] for Dissum [illegible] [illegible], for Dyssum ungecorenenum Eart gecorene and for Dyssum earman rice ic sylle Eart eadige; 265.6 Ear is seo hehste ar, and Ear is cyninges Eryne gesyne

and Dar is arwurðnyss witene, and Daer is staeðig-
nyss jagude, and Daer is ar and faegernes werum
and wifum --- Daer is wynsum sang; 274.13
Dis is seo lagu, Dæ we healdan sculan: aerest
we sculan aenne God lufjan ---. and we sculan
aenne cristendom ealle healdan ---; and
we sculan ealle aenne cynehlaford riht lice heald-
an ---; and we sculan forulice riht up araeran
276.19 hu maeg [illegible] man [illegible],
oðde hu maeg [illegible] [illegible] [illegible]
288.15 ic waes cuma and ge me underfengon on
eowerum gesthusum; ic waes nacod, and ge me
scryddon; ic waes geuntrumod, and ge me geneos-
odon; ic waes on cwearterne, and ge comon to me
The anaphora does not occur in the original; 289.
18 ilyfst du on God almihtigne ...? ic ilyfe. Ge-
lyfast du daet alle men seeolon on domes daega of
deate arisan? gea leof, ic ilyfe. 303.23 hwaet hi
lufjan [illegible] and hwaet hi [illegible]

B.H. 21.13 Þis leoht we habbad wid nyttenne gemaene, ac Þæt leoht we scolan secan Þæt we mitan habban mid englum gemaene in Þæm gastlicum Þrymmum. This is not strictly anaphora, but the rhetorical effect is heightened by the repetition of leoht. 33.33 he wæs sod man, Þy hine dorste deofol costnian, swelce he wæs sod God. Þe him englas Þegnedon. 3.11 fordon heo Þæmne cende, forton heo wæs Þæmne ge eacnod; 9.13 Drycræft wæs Þes aerendwreca, and [illegible]; 11.7 arweordian we Crist on binne asetene..... Weordian we eac Þa clatas his hades... Weordian we Sancta Marian. Note the parejmenon with the first clause 21.1[illegible] he biddan we wene Drihten Þæs [illegible] .... ac biddon we Drihten Þaes leohtes - - - ; 33.25 [illegible] is [illegible] is 33.4 [illegible] Þis, [illegible] wise togeþrunne; ac gif we asmeagan Þa eadmodlican dæda Þa Þe he worhte, Þonne ne tinc

us Daet nan wundor; 43.10 no for rices mannes
ege, ne for feo, ne for nanes mannes lufon; 63.20
Da deman heot sw. for to herigenne Donne to leanne
... Da deman heot on Godes fultoum aeghwaer.
This is rather syntactical than rhetorical. The repetition
is required to avoid a possible ambiguity. 65.14 Daet
wuldor Dysses middangeardes is scoort and gewitende;
Drihtnes wuldor Donne and his rice Darhwunad on
Ecnesse; 89.21 ara me nu, min Drihten, for hire wul-
dres weordmyndum, ara me ungesaeligost ealra wifa
99.23 ae hwyder gewiton Da welan and Da flengas and
Da idlan blissa! odde hwyder gewiton Da mycelan
weorod Ae him Jmb ferdon and stodan! so l. 26; 91.20
on Daem daege gewited heofon and eorde ... and on Daem
daege heofon bid hefealden swa swa hoc etc with
three successive clauses with the same initial phrase
92.30 "Eadige syndon Da men Da Ae waeron underende,
and eadige syndon Da innotas Da Ae naefre ne syndon" The
original Matth. xxiv. 19 does not have the [illegible]

115.3 Ðeos woruld is ealle forwordenlic .... and Ðeos woruld is ealle gewiten; 115.15 nu is aeghwonan bream and wor, nu is heat aeghwonan, ... nu is aeghwonan yfel and sleege and aghwonan ðis middangeard flyht from us; 125.2 ah wuton wr ðaet nu geornlice gemunan ---; uton betan ða geworhtan synna ----; and uton wr symle ðaes daeges fyrhto and egsan on ure mod settan; uton gemunan hu unent bit aeghwelcum anum men his lifes tid; 143.27 ic ðe bletsige, min Drihten, ðu ðe waldest ealre bletsunge, and ic bletsige eal ðin gehat; 145.12 wr bletsiat ðinne naman mid urum sanlum and wr biddat ðaet ðu fram us ne gewite; and wr bletsiat ðe and wr biddat ðaet ðu oblyhte ure worlde. Notice the double anaphora. 147.34 wes ðu gemundig, ðu gewuldroda Cyning, forðon ic beo ðin hondgewrore, and wes ðu gemundig forðon ic heade ðinne hebodu goldhord; 157.12 forðon ðe ðu eart lifes faet, and ðu eart ðaet heofenlice temple, so 8.20.

159.28 Eadige beoð ðearfena gastas and hi restad on heofena rice. And eadige beoð ða ðe ðissa eorðwelena ne gymað; and eadige beoð ða ðe wepað nu for heora synna forðon hi beoð eft afrefrede [illegible]. This is manifestly modelled on the beatitudes in Matth V, but is not a translation. 203.14 hwilum se ilca God sendeð his engla gastas ðaerendwecan, hwilum he sendeð ðurh fyres leg. Not strictly unaphora, but closely allied to it, and in this case producing the same rhetorical effect. 213.32 ða saet ðaer sum ðearfa aet ðaem burgeate, saet eac naeod;

The rhetorical significance of this figure is very great. Its general superiority over any of the other Word Figures so far considered is apparent. The author clearly shows that he understands the principles by which the highest effectiveness is attained. Especially in A. and W. much emphasis is gained; the mind of the hearer is forced to give attention by the recurrence of significant words in this most striking position in the sentence. Dignity of style and lucidity of statement are necessary essentials of a serious argument and these are greatly aided by a proper use of Anaphora; so in the homilists we are conscious that their diction has been much benefitted by their skill in this figure.

Alfric again shows himself the most complete master in his use of the Word Figure, though with Anaphora W. and B.H. succeed much better than they do with Polyptoton and Paraeomenon. W. especially uses this figure so that it attains a

degree of rhetorical excellence. Influenced as he is by the power of his emotions, he finds here a ready device by which his statements may be rendered with telling effect. He has, for instance, and on this he far surpasses either A. or B.H., a comparatively long succession of clauses all beginning with identical words. In one place, 69.13 ff., there are twenty-four successive sentences, all beginning with words almost exactly the same, and in several other places there are five or more clauses with the same initial words; e.g. 57.12, 114.12, 230.14, 265.6 etc.

Often however W's and B.H.'s figures approach very near the grammatical, and do not maintain the same evenness of rhetorical purpose that characterizes A's. B.H. does not evince the same skill in his treatment of the figures that the others do. He does not observe as accurately the rules of position, and his examples consequently [illegible]

and beauty, to which ~~[illegible]~~ [illegible] thoroughly conscious [illegible] powers [illegible]. They are [illegible] from the [illegible] grammatical [illegible], and [illegible] rarely do we realize that the repetition is [illegible] for the sake of avoiding an imagined obscurity than [illegible] rhetorical effect. Throughout the W. & Figure the K.H. are cruder and less effective than those of W. or A.

(b) At the End:

"The Repetition", says Gerber (II 189) "At the end of clauses or sentences the ancients called Epiphora or Unsistrophe".

The Century Dictionary, considers Geistrophe and Epiphora as synonymous terms, and defines thus:- "A figure in which several successive clauses or sentences end with the same word or affirmation"

The term, under which I shall consider the figure, is Epiphora

Q.H. 18.9 Taet wif . . . genam of Taes treowes waestm, and geaet, and sealde hire were, and he geaet; 140.28 na for his neode ac for mancynnes neode; 176.17 Turh gyfernessa he waes oferswiteed . . . Durh idel wundor he waes oferswiteed . . . . . mid gytsunge he waes oferswiteed; 212.3 sette ne bit Godes tempel, he bit deofles tempel. 198.33 his modor waes ofersceadewod . . . . Hu waes heo ofersceadewod? Heo waes swa ofersceadewod . . . ; 212.27 ac his cristendom nis na herigendlic. Ac Taes mannes cristendom is herigendlic 248.7 se ielmihtiga Faeder is God and his Sunne is Ielmihtiga God; na Try Godas, ac hi ealle an ielmihtig God [illegible]. This is almost only [illegible]; the rhetorical effect is weak. So also in the following [illegible], 256.32 Tam spedigum gedafenat Taet he spende and daele; Tam waedlan gedafenat Taet he gebidde for Tane daelere; 260.31 nanum ne geheode, Taet Taet he nelle [illegible] [illegible] geheode

262.14 Taet se synfulla is eorte gehatan and se rihtwisa is heofon gehatan. These examples are hardly rhetorical. 278.21 nis na swa on his accennednysse swa swa hit on are accennednysse; 282.5 Taet Ta wylt, Taet Ta lufast; and Taet Taet Ta nelt, Taet Ta ne lufast; 282.27 se Faeder is sot lufu, and se Sunu is sot lufu and se Halga Gast is sot lufu; and hi ealle aet gaedere an God and an sot lufu; l.27 eal swilce is se Faeder gast and haelig, and se Sunu is gast and haelig anwylic; teah hwaedere se Halga Gast is synderlice gehatan Haelig Gast; 284.6 swa hwaet swa laesse hit Tonne God, Taet ne hit na God, l.7 Taet Taet lator hit, Taet haefd angiunn, ac God haefd nan angiunn. These two last examples are rather weak as rhetorical figures. l.8 nis na se Faeder ana Drynnys, odde se Sunu Drynnys, odde se Halga Gast Drynnys; 460.27 on Tam maran Te switor syngat, and on Tam laessan

Se hwonlicer syngat; 480.8 gif du sylf wille nyder-astigan to hellwarum for manna alysednysse, swa swa du woldest accennd beon for manna alysednysse. 484.17 sete derat derige gyt switor; and se de on fulnyssum wunat, befyle him gyt switor; 550.1 godes ege is wisdomes anginn and modignys is aleere synne anginn; 592.10 gif aenig oga is to ondraedenne donne is se to ondraedenne; 594.6 du deates beam, gehyr me, and du ceas . . . . gehyr me; II 10.1 beot accennede du gloman mid maegthade, and da ondrean wuniat on maegthade; II 22.15 se maesta doel tara manna de Gode getreot, durh claennysse hi getreot II 68.7 'agildan dam cassere daet him gebyrt, and Gode daet him gebyrt'. The original Matth. xxii. 21, has not the Epiphora as marked as this. II 86.16 'Deates geomerunga me bewdon, and helle sarnysse me bewdon'. The original Ps. CXVI. 3. does not have the Epiphora. II 102.7 witodlice dam hit dom buton

mildwortnysse, sede ofrum dunt [illegible] mildeen-
nysse; II 246.14 axode hwaene hi sohton. Hi da
cwaedon Daet hi Crist sohton, This is purely gram-
matical. II 288.20 Sume teolunga sind Ee man
[illegible] maeg [illegible] [illegible], sume sind Ee man
[illegible] maeg [illegible] [illegible] [illegible] [illegible] [illegible]
II 302.5 fram eastdaele stemn, fram westdaele
stemn, fram feower windum stemn; II 344.1 [illegible]
... na for worldlicum gestreonum. Ne [illegible]
[illegible] [illegible] worldlicum gestreonum; II 368.[illegible]
hi Drye sind an God untodaeledlic, swa is [illegible]
[illegible] hyrdraeden untodaeledlic; II [illegible] [illegible]
Ee hit ne bid naefre aetbroden. Witodlice Daet Daet
Maeria [illegible] is hire nu aetbroden; This is largely
grammatical, II 462.5 sede is Daera aehta [illegible]
[illegible] [illegible] hi swa [illegible] [illegible]; II [illegible] [illegible]
[illegible] [illegible] [illegible], sede [illegible] [illegible] [illegible] [illegible]; II 534.[illegible]
Ege is twyfeald and Deowdom is twyfeald; [illegible] an
[illegible] [illegible] [illegible], [illegible] is mid [illegible], [illegible]

II 566.25 Donne we aubidiat mid geleafan his to-
cymes. Ac he eleat his tocymes; II 572.9 nu is
mildheortnysse tima, and Donne bit domes
tima, These examples are [illegible] weak.
II 574.3 ne cann Drihten leahtras, ac hi gewitnat
leahtras; l.6 nat nan man dyssere worulde ge-
endunge, ne furdon his agene gendunge; II 604
34 Aelc heora is Aelmihtig God, ac na swadeah
dry Godas, ac hi dry sind an Aelmihtig God.

W.H. 37.20 Daet aeni cristen man odrum ne
beode, buton Daet he wille Daet man him beode;
67.14 aelc daera bit Godes feond, de bit Godes
cyrcena feond; 72.18 sede on unriht abysgode
hine sulfne, se on halgum gebedum abysgie hine
syrek. Mus is rather an example of polystoton.
119.11 fordam dam bit witodlice God hold, de bit
his hlaforde riht lice hold; 185.19 se is grunda daeg

and ealra earfoda daeg; 191.21 ac licige, swa hit licige, sot ic wille secgan; 192.10 Antecrist hit sotlice deofol and man. Se sylfa deofol ... hit sotlice aegth ge deofol ge man; 193.25 nu ge ge hyrdon, hu he hit geboren; hlystat nu, and ic eow secge daere stowe naman, te he hit on geboren; 220.31 he woelde da get his mildheortnesse an manuum gecytan and us gecytan, hu &c. 222.17 ic feola getrowade for iow, ic waes an rode ahangen for iow, and ic deat getrowade for iow, and ic of deate aras for iow. This is a pure instance of the rhetorical power of Epiphora. 236.11 se sunnandaeg is restendaeg and wuldorlic daeg and hiktnesse daeg; 238.20 ta sotfaeran men tonne geseot heora wuldor and heora wite and bliss him toweard, and ta arleasan donne geseot heora wite and heora suselcwale him toweard; 244.14 [illegible] earfoda daeg cymt; [illegible] daeg, [illegible] daeg se langa daeg [illegible]

dome, se myriga daeg, se halgesta semnan daeg, Godes daeg and ealra halgena daeg. The rhetorical effect is impaired by the too frequent repetition. 266.22 hylste dam, de riht willan, and á hetelice [illegible] willan. 291.31 [illegible] hote and gnibe feos hote; 293.5 se daeg waes se forma daeg, de se sota [illegible] . . . [illegible] ding [illegible].

B.H. 21.18 hu maeg ic secan daet gastlice leoht, [illegible] ic geseon ne maeg, odde hwanan [illegible] daet ic mid lichomlicum [illegible] geseon ne maeg; 3.6 Maria cende . . . Crist on hire innode; Ena cende tearas on hire innode; 7.29 seo readnes daere rosan lixet on de, and seo hwitnes daere lilian scinet on de; 87.9 du come to us heofonwara hyht, and eorthwara and eae ure hyht; 147.25 heo hufode ma deostro for hire synnum [illegible]

d Eth gehealden fram hire synnum; 151.17 Ta wæs he gongende to Taere baere, and ta on middan Taem lichoman on Taere baere. Ta wæst [illegible] Taere swiðran handa to Taere baere; a very inharmonious repetition, which shows the inferiority in prose composition of B.H. to A. & W. 229.6 hi blaf ne æton ne wæter ne druncon, ac æton manna lichaman and heora blod druncon; 237.31 ic bæd urnan Drihtne Eaet he hine æteowde, and hiate he me hine æteowde; grammatical repetition. 234.27 Ten cursern open ws gemetton, an ingangende namen ws bæs gemetton

It is readily apparent that Epiphora is here much inferior in rhetorical effect to Anaphora. From the very nature of the figures, that is what we would be led to expect. An important word or phrase receives greater emphasis, when placed at the beginning of a sentence than it does at the end. The above examples prove this statement for the A.S. Homilies. The majority of the instances of Epiphora are weak, and verge almost on the grammatical, while the cases are few and nearly all confined to A. where a strong rhetorical effect is attained. The main object in this repetition is for clearness and simplicity of diction. This is [illegible] in A., whose figures are in this case again superior to those of the other homilists. We feel that a synonymous term substituted for the repeated one would not have lessened the rhetorical effect. Such cases are for him however in the minority. His use of the figure shows a mastery to which the other [illegible]

attained, and in not a few cases a mastery, which produced a strong sentence.

W. is much more inferior to A. in his use of Epiphora than he was in Anaphora. His repetitions are rarely far removed from the grammatical. In fact he has only one really good example of rhetorical Epiphora in the whole collection, viz. 222. 17, quoted above. The rest are to a great extent repetitions for the sake of clearness or an attempted emphasis.

B-H is still less successful and sometimes offends, as in 151.17 above, by unnecessary and inharmonious repetitions.

(c) At the beginning and End.

(1) 'The Figure of Symploce' says Gerber (II 193) 'combines Anaphora and Epiphora

The Century Dictionary defines symploce as 'the repetition of one word at the beginning and another at the end of successive clauses'.

The figure is rare in ex. In the following lists I have included several instances, which do not conform to the strict norm of the figure, but since the resemblance is close to the genuine symploce I have thought best to consider them in this connection.

The figure has not received much attention from the homilists either in form or effectiveness. Its rhetorical value is very little.

A.H. 12.19 God gescop to maeran Engle Pone be nu is deofol; ac God ne gescop hine na to deofle; 152.10 Pa ytran Teostru sind Paes leohamen blindnyssa witutan. Pe inran Teostru sind Paes modes blindnyssa witininan. Note, the antithesis heightened by the repetition. 158.26 uton biddan leoht aet urum Drehtne: na Paet leoht be hit geendod . . . ; ac uton biddan Paes leohtes . . . . Paet be naefre ne hit geendod; 194.10 Maria waes maeden aer Paere cenninge and maeden on Paere cenninge and maeden aefter Paere cenninge, so § 46.[illegible], II 10.[illegible]; 512.30 an is seo be waes butan ae; oder is seo be waes under ae; 552.32 seo ehtnys hine ne becymt to naenre eadignysse; ac seo ehtnys ana, be hit for rihtwisnysse getolod, becymt to Eeere Eadignysse; II 2[illegible]4.3[illegible] ne maende Crist Pone deat, be nan man forbugan ne maeg, ac he maende Pone Ecan deat - - - II 41[illegible].21 [illegible] waes [illegible], hine [illegible]

Epeulaeende. swa du hist nu Godes beeve,
Gode gepeulaeende

V.N. 2249 ne tenites namen and in Dare halgan Drinnesse namen and in Dare halgan Ane Eve namen and in Dare halgan Gode namen 277.20 dat sepre aenig ne wrant ac tam ostric man wiera bonne le wrant, ne aenig Evitlic coning maera and mintyn bonne le wrant

(2) Gerber (II 194) remarks "If the same word is repeated at the beginning and end of the same clause (or sentence), this figure is called Cyclos!

Another name for the figure is Epanadiplosis, which the Century Dictionary defines as 'a figure by which a sentence begins and ends with the same word'

U.H. 40.21. Crist wunat on godcundnysse and menniscnysse on anum hade on Crist; 276.31 Se Faeder hit aefre Faeder, and se Sunu hit aefre Sunu, and se Halig Gast hit aefre Halig Gast, II 606.24 [illegible] 480: geswutela me, gif du sylf wylle nyder-astigan to hell-warum for manna alysednysse ---- odde gif ic scolde [illegible] tam tinell tolume hellwarum ---- [illegible]. A good instance of its proper rhetorial function. II 36.4 getimige tam otrum sum hun getimige, II 5[illegible] [illegible] we hiddat [illegible] we agunne [illegible], [illegible] forwyrnt se mildheorta God us taes we ungescendwislice hiddat.

(d) At the end & the preceding and beginning of the following

Sentence.

The most general Term for this figure is Anadiplosis

De Mille (p. 177) defines it as 'that figure by which the word used at the end of one sentence or clause is repeated at the beginning of another'

The following lists examples are included which do not strictly conform to this definition, the repeated words are not immediate, but removed so, so that the rhetorical effect is practically the same as in the Epanalepsis figure, such instances I have embodied below:

In any case the number & occurrences of the figure is small

U.N. 26.40 he [illegible] as [illegible]-
unge of Deofles anwealde, buton he hit for-
wyrhte, ta he hit forwyrhte [illegible] swide tata
etc.; 80.7 ta [illegible] he to [illegible] -- [illegible] he him
betealde gif he mihte. Da betealde he him
swide [illegible]; 92.5 [illegible] gehaten Sarai, ac beo gehaten Sarra, Notice the
[illegible] illustrating the [illegible] of [illegible]-
ness, where a verb was not needed at all.
92.22 ta ta him cild com, ta com hit mid Godes
foresceawunge; 144.11 swa swa leoht todraeft
[illegible] todraeft [illegible] -- [illegible]
leaktras; 164.22 sede nan ding nele on disum
life drowian, he scea drowian [illegible]
[illegible]; 270.26 [illegible] to disum life [illegible]
mid disum life [illegible]; 276.1[illegible] he was aefre
and aefre he hit durhwunigende; 278.18 nis se
Sunu na geworht ne gesceapen, ac he is acenned.
Acenned he is, and [illegible]

[illegible] his [illegible]; II 1.30 [illegible] [illegible] [illegible] [illegible] [illegible], he [illegible] [illegible] [illegible] [illegible]. II 106.6 swa swa waeter atwaescat [illegible], swa [illegible] waescet [illegible] [illegible] Synna; II 316.17 se te God ne lufat, ne lufat he hine sylfne;

W.H. 33.9 hine wgelyft and on hine anraedlice gelyft. Se gelyft anraedlice and riht lice on hine; 55.13 mid swylcan anlaran he forlaeret, and forlaeret ealles to manege; 75.12 sete sode [illegible] to Gode -- gehealdet mid rihte and mid rihte daedbote claensat hine sylfne &c; 100.2 he steap up to [illegible] [illegible] [illegible] [illegible] [illegible] hof up on lyfte. Notice the grammatical form [illegible] [illegible] [illegible]. 119.11 [illegible] [illegible] det he det hine sylfne [illegible] [illegible] so 209.8.; 267.2 he sceal beon ... ge milde ge [illegible], milde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Notice how the writer avoids the double anadiplosis

ber the substitution of styrne for rede. 280.15 se gegearwat gode-licwerde hus on him sylfum, sede ... rihtlice hod lufat; and on him lufat rihtlice, sede his hebodu gehealt; 281.9 Da hy ham ferdan, Da ferdan ... [illegible]

B.H. 31.5 he wolde Daem heau cyninge and Daem heoponlican sort ... ricu sullan, Daem de ... ricu gearwat eallum geheaffullum; 57.18 Daet seo eorde is Godes? and Godes is Daet yrfe; 233.24 Daet waes Drihten Haelend Crist. Drihten Haelend Crist ham to cwaet. The repetition is an illustration of the A.S. fondness for a fullness of expression, where a pronoun would have sufficed.

The lack of any real rhetorical heightening is manifest in all these [illegible]

5. — Other Repetitions —

The only figure which will be considered under this head is Dilogy.

The Century Dictionary defines it as 'the use of a word or words twice in the same sentence'. In my treatment, I have regarded it as the repetition of a word or words, without any change in forms, either inflectional or otherwise, twice or more in the same sentence.

A.H. 12.16 se ypela raed ne com of Godes ge-
Bance, ac com of Daes deoples; 14.1 ne hrepa du Daes
[illegible] waestm, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
browes waestm geetsh; 18.17 Du eart [illegible] and du
[illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] of
fellum, and hi waeron mid Dam fellum gesendde
This can hardly be called rhetorical. 26.1 he waes
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. 3[illegible].15 [illegible] [illegible] [illegible] [illegible] [illegible]
from Gode; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
getealde; 40.18 naes Daet word to flaesce awend, ac hit
waes mid menniscum flaesce befangen. Note the
[illegible] 5[illegible] he waes on maegthade Gode [illegible], and
[illegible] [illegible] [illegible] [illegible] [illegible] maegthade [illegible]-
wunode; 68.5 mid draeum afyllede and mid
brastlicum ligum --- afyllede, 106.16 se Haelend
[illegible] -- [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Dam [illegible] gehende waeron; 126.26 ge gecorenra engla
ge gecorenra manna; 140.23 he ne sceawad na Daes

mannes lac, swa swide swa he sceawat his reotan 146.13 Ea wæs Cristes Drowung hire drowung; 146.34 'Sec wudunur de lyfat on estmetum, heo ne lyfat na'; Note the difference in the meaning of the two words. 168.5 he getafode Dam deofle Dæt he his Lardode, and he getafode lytrum mannum Dæt &c; 210.2 na ure Hlaford, ne Din Hlaford ac [illegible], Hlaford 218.11 sugefæst was Crist Dalda . . . ; and wr sceoron heon lac Sygefæst; 230.13 Dæt Cristes lichama Com inn, beclysedum durum, sete weard accuned of Dam Mædene Marian, beclysedum innode; [illegible] Englum gelice, Donne hi mid englum wuniat; 258.18 Wminum Fæder and Wrowrum Fæder; 262.18 Se forlona man hit deofles templ and deofles wunung; 264, [illegible] Se mon de gelomlice wile syngian and gelomlice betan; 276.12 Eorde mid Eallum Dam de hire on Eardiat, and Sæ mid Eallum Dam de hyre on swymmat; 278.11 Se Fæder is God of nanum Gode, se Sunu is God of Dam Fæder

Gode Se Halga Gast is God; 280.6 he waes aefre mid Ram Faeder and aefre bid; 6.32 nis se Faeder & namum odrum, ac he waes aefre. Se Sunu is acenned of Ram Faeder, ac he waes aefre ... aefre waes se Halga Gast. Similar instances, all with rhetorical effect, are, 282 15, 22, 24, 286, 10; 286.22 Du gesihst Done mannan beforan Dē, ac on Daere tide, Dē Du his net gesihst, Du ne gesihst na his hricg. The frequent repetition is in this case inharmonious. [illegible] se Faeder; na mare Donne se Sunu ... ne se Sunu nis na mare Donne se Halga Gast; 290.26 se Faeder waere, Dadu he wolde, Faeder; and eft Dada he wolde, he waere Sunu; and eft Dada he wolde he waere Halig Gast; 304.15 sede riht lice gelyft and riht lice his lif leofad; 308.15 Enoh waes gefered to lyfteure [illegible] and Helias waes mid Criste [illegible]; ac se Uelmiktiga Haelend waes gefered [illegible]; [illegible] hi waeron byrnende on Godes willan, and bodigende ymbe Godes rice; 324.27 Godes gast wissad symble to ...; deoble

gast wissat to - - ; 326.26 forðan ðe ðaere Halgan ðry-
mysse is an godcundnyss, and an gecynd, and an willa,
and an weore unaseyrendlice ; [illegible] 4 ðam rican waes
forgolden mid ðam - - -, gif he hwaet to Gode gefrem-
ode ; and ðam ðearfan waes forgolden - - - gif he
hwaet to yfele gefremode ; 378.26 forðan ðaet se wer
gewinnat on aewbraecum wife, ðaet wreet God on aew-
braecum were ; 394.7 Petrus forlaet lytle ðing - -
- - ac he forlet eaere ðing, ðaðe he - - ; 398.9
gastlice faederas and gastlice gebroðru ; 442.1 waep-
manna sang and wifmanna sang ; 474.31 ne
aet nanum treowe, buton hit sy halig rode treow
ne aet naure stowe, buton hit sy halig Godes hus,
the reiteration gives emphasis. 490.9 hwaet is lange
lybban buton lange swinsan ; 496.5 an is yfel
gelaðung, oðer is yfel weore, ðridda is yfel gewuna
512.27 ne beo ge cild on andgite ; - - - ; beot on
andgite fulfremode ; 520.15 Frist is Godes
milde and Godes wisdom ; 528.26 [illegible]

real wlitegat Tone man [illegible], [illegible]
Eal seo sot[illegible] hefre wlitegat [illegible]; [illegible]
openlice hi beot alysede Tonne - - - . Digel-
lice hi beot alysede - - - ; 532.20 [illegible]
men habbat god angiun sunne hwile, ac hi
gendiat on [illegible]. Sunne habbat [illegible]
and wel gendiat ; [illegible].15 [illegible]
[illegible] wuldor [illegible] he him wuldor [illegible] ; II
[illegible].31 Ea twa - - - [illegible] on hryre, and se [illegible]
[illegible] on hryre [illegible] ; II 12.7 [illegible]
[illegible] Tone [illegible], and se [illegible]
Ea sawle ; II 14.9 Ea understand mine spraece and
understand Eas gesihte. None of these examples
are strikingly rhetorical, but are more than merely
grammatical. II 22.31 sot God and sot man
So II 362.2 ; II 34.22 he is fyrmest on martyrdome
and fyrmest on lareowdome ; II 52.22 Ea Ee Godes
[illegible] [illegible], and [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ; II [illegible]

Hierusalem Cyning is Crist; Faere scandlican Baby-
lain [illegible] is deofol; II 86.7 [illegible]
stemne and faegnunge, brydguman stemne and
[illegible]; II 106.29 we willad tow [illegible] — [illegible]
[illegible] hwile nyte hwalt mannes Beam [illegible], [illegible]
[illegible] is Mannes Beam; [illegible] II [illegible]; II 156.31 [illegible]
[illegible] hyde wunda adwaesete his [illegible] wunda;
II 184.9 ic baed Ðe, and Ðu me noldest tidian; Ða
baed ic minne Drihten, and he me gehyrde;
II 202.2 hi ealle aeton Ðone gastlican mete and
Ðone gastlican drunc drunconn; II 232.32 se hit
dead ecum deaðe, seðe is forstiht to Ðam ecum
deaðe; II 238.34 hwaes deað behealde we? hites deað
II 270.13 hit is on gecynde brosniendlic hlaf and
[illegible]; II 274.29 hi [illegible] [illegible]
lice be Ðam ungesewenlican Ðinge and hit gastlice
Ðigdon; II 286.3 Ðu ne beoð [illegible] getealde [illegible]
Ðoðe, Ða Ðe [illegible] [illegible] his [illegible] [illegible];
ne Ðu beoð [illegible] getealde, Ðe mid [illegible] [illegible]

[illegible] gefflat; II 536.15 [illegible] Godes [illegible]
[illegible], [illegible]; II [illegible] [illegible]
[illegible] [illegible]; II 476.9 [illegible]
is [illegible] [illegible] [illegible] -- [illegible] [illegible] [illegible]
--- [illegible] [illegible] --- [illegible] [illegible] --- [illegible]
fela deade; II 490.17 aet flugon Dam apostolum,
Swa swa hi aer aet flugon Dam godspellere Mathei
II 522.21 beot cristene men to cnawen, gif hi riptlice
cristene beot; II 524.13 Da word De he spraec to his
apostolum, Da he spraec to Eallum; II 536.10 gif hi
etat Da offrunga ... untwylice hi etat heora synna;
II 572.23 De aefre on synnum Durhwunodon and on
synnum geendodon; II 572.34 hwaet ne cann
se De [illegible] [illegible]! He ne [illegible] [illegible]
II 580.10 se gesibsuma Salomon araerde [illegible] maere
hus of Eorðlicum antimbre --- and se gesibsuma
[illegible] [illegible] [illegible] [illegible]; II 5[illegible].11
Godes hired is Godes hus; II 584.29 angerim
[illegible] [illegible] and [illegible] [illegible] [illegible]

naes se Faedr acenned - - - ac he waes aefre. Se Sunne
[illegible] acenned Wisdom of tam wisan Faeder. Se
Halga Gast waes aefre of Dam Gam. So II 606.14,15,
II 240.17 se gehiwode anlicnys getitode . . . Gwilatedlic
[illegible]; Daet sote Ding . . getitode us Daet Ece [illegible]; II
270.16 micel is betwux Dam lichaman De Crist ontrow-
ade, and Dam lichaman De [illegible] [illegible]

W.H. 16.2 sot Godd and sot man; 51.15 se
man haeft wisdom Durh Godes gife - - - and se haeft
god andgit Durh Godes gife - - - and se haeft
[illegible] Durh Godes gife - - - and se haeft
modes strencte Durh Godes gife etc. 52.20 ade
riht wisdom is cumen of Gode, fortam De God
sylf is se sota wisdom; 80.6 gevone biddan, Daet he
us [illegible] wit Daene Deodscatan. God us [illegible]
wit Daene egesan; 82.18 gebide Daere [illegible] se, De
hit gebide; 103.21 sede openlice befeallen sy . . . on

[illegible], he [illegible] Daet [illegible] openlice [illegible]
114.3 Daer is Ece bryne ... and Daer is Ece gryre, Daer
is Ece aece; 119.15 Eall, Daet we aefre for rihthla-
[illegible] dot, [illegible] [illegible]
Dearfe; 135.6 us ys neod, Daet we Eow rihtlice taecon
and Eow ys oferdearf, Daet ge hit rihtlice healdon;
136.8 swa Ece wite, swa Ece life; so 136.29, 205,1,
[illegible] 203.13, 229.21, ; 193.4 he hit mid [illegible] [illegible], and mid
[illegible] [illegible] and Eall on [illegible] [illegible]
232.1 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]; 246.16 [illegible] [illegible] [illegible]
[illegible] [illegible], he [illegible] [illegible] [illegible] [illegible]
nysse, so 282,11; 82.19 Crist waes Eabra hearna
[illegible] [illegible] [illegible] [illegible] [illegible], and [illegible]
hit Eabra Daera hearna wyrst on Das worald ge-
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]; 261.19
swa he us maerlicor gifet swa we him maerlicor
tancjan scylon; 279.7 mid idelre spaece and hivilum
mid idelre daede, so 284.29,; 281.25 Ealle cyrican

belimpat to aure - - - - fortam [illegible]
men belimpat to Criste anum; 293.9 he ge-
seeh heofenan - - - on Dam daege; and lae
on Dam daege he geseeh manna sawla; 305.8
hit is - - - lat, Daet hi ne gymat heora sylfra
aet Dam undeawe De dysige men on ungewunan
healdat Daet hi ne gymat heora sylfra swa hi
hedorfton

B.N. 3.5 Maria cende done Drihten on blisse;
Ena cende Durh firenlust; 11.5 gifeon we Donne on
done geman Godes and mannes and on done geman
Daes brydgeman and Daere brude; 15.9 men De
hyssum uncustum fylgat, ne healdat hie Drihtnes
hebodu ne his hyssum ne fylgeat, as hie swidor
fylgat deflis larum; 32.15 [illegible] he
cwone on middangeard and eal his lif he lifde
[illegible]; ~~35.14 [illegible] he cwone on~~

55.1[illegible] we scwlan ... sellan done teotan dael ure [illegible] ... and we scwlan ure daga done teotan dael on forhaefdnesse lifgean; 55.19 hu he hine eteliewst [illegible] [illegible] [illegible] [illegible] worda, [illegible] [illegible] he wile [illegible] [illegible] man [illegible] [illegible] [illegible] [illegible] So l. 18; 61.7 to don ecan life, naes na to don ecan deate; 67.17 "Eala deat, ic bed din deat"; 85.10 hwonon is des dus strang and dus beorht and dus [illegible]. [illegible] the [illegible] [illegible] [illegible] [illegible] of the simple adverb dus. 101.10 da hwile de we daet lif and daet weord on urum gewealde habban, de laes se deat aer cume, and we donne aetsomne forlwsan daet lif and daet weord; 115.22 him daneas seggan ealra his geofena and ealra his miltse, and ealra his eadmodnesse; 133.9 se daeg waes fruma dyses laenan [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; 135.5 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Gastes byrdenne, etc.; 145.9 Dæt Deos eadige Maria sy
geceged to deade, and ne bit heo no to Dæm eordlican
deade; 155.26 swa hwyle swa gelyfet on God Almihtigne
his wordum.... Donne onfeht se hrade gesihte; se
Donne wihodhee ne gelyfet on God, Donne wunat
he on blindnesse; 155.32 heo is seo claeneste
Faemne, and heo wæs Faemne aer hire beordre and
heo wunat Faemne aefter hire beordre; 157.28 ic
forlaete mine sibbe to eow Durh mines Dæd
Done Halgan Gast, and ic eow sulle mine sibbe
Durh min Dæt Lehste lof; 243.25 ne do ic eowsone
willan, ac ic do willan mines Drihtnes

Figures of Repetition, as before noticed, cannot obtain the same rhetorical force, when the repeated words do not occupy the significant positions of a sentence. This was found to be the case for Polyptoton and Paregmenon; it is likewise true for Diologia. Accordingly we do not expect to find Examples of such powers as Anaphora and the like, but only such types as the limited capabilities will allow.

There are, as may be expected, a great many Examples of Diologia, that are purely grammatical. These are for the most part left out of consideration in the above lists. The few examples included serve to indicate the [illegible] all rhetorical. In many cases the distinction between the rhetorical and the grammatical figure is difficult to draw. One class glides almost imperceptibly into the other. A word, for instance, is repeated, where it would be sufficient to

understand it from the immediately preceding clause. In such cases the figure is hardly more than grammatical. But where the [illegible] word differs somewhat in meaning from the first, the effect is rhetorical. So in this instance, — Eaet waeter a-ðwehð Eone lichaman and se Halga Gast aðwehð Ða sawle (A.N. II 12.7), where the second aðwehð has a spiritual significance, the first a physical. So likewise the noun is used in the same sense — Ðurh Eaere hyde wunda adwaescte his modes wunda, (II 156.31), where the first is spiritual wounds, the second physical.

Sometimes quite insignificant words are repeated which ordinarily would receive no special attention, but which are brought into distinct prominence by their repetition. Such is — hwonon is Ðes ðus strang and Ðus beorht and Ðus egesfull. (BH 85.10)

The same rhetorical devices, antithesis, Balance etc. are served by this figure as by the others,

[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [

B. — Figures of Omission. —

Not considered in this present treatise.

C. — Figures of Change in Position and Meaning of Words. —

'Rhetorical effect', says Gerber (II 212) 'is attained if the same words, by external arrangement, or by changed position direct attention upon the ideas which they represent.'

To this class Epizeuxis distinctly belongs, and it is the only one which will be treated under this division of the Word Figures.

The Century Dictionary defines it as 'a rhetorical figure in which the same words or ideas are repeated in inverse order.

L.H. 70.29 ic þonne cwæð Godes miht is swa
swæðer towurpan ne mæg, ic towurpe cwæð
Crist þæt Godes miht; 70.12 nis
se mann for steorran geworden, ne þa steorran
sint mannum - - - gescæpen. The Leonine effect
wness for antithesis is manifest by such examples
as the one just quoted. 130.31 hi awurpon Crist and
he awearp hi, so 242.26; 320.35 se hit seo
hiliewitnys bude ræcnode butan hiwan ge
seo se ðe wæs butan hiliewitnysse; 322.1 þæm
hit rihtwisnys butan hiliewitnysse! oðre hwæt
hit hiliewitnys butan rihtwisnyssum; 324.28
Crist underfeng mennisenysse on his to-cyme,
men underfengon God. The figure is not exact
since mennisenysse is an abstract, men a con-
crete term, but the idea is nearly related. 58.21
ic wæcca is geworden for þam þe ge slapa
for þam ðe ge slapan; 7.11. Tiberius ne underfeng þa
hergend Iacea ðone þrim ... ðe hiene to-

[illegible] Dæs [illegible] ; 276.21 [illegible] [illegible] [illegible]
nys, Dæt is gesceaft, and Dæt [illegible] gesceaft [illegible],
Dæt is god ; [illegible] [illegible] [illegible] [illegible] [illegible]
and seo beorhtnys is efeneald Dam fyre, so l. 20.
292.25 Dæs [illegible] [illegible] [illegible] [illegible] [illegible] Dam
faeder and of Dære meder, ac God gescypt Done lich-
aman of Dam antimbre ; 438.26 nis on nanum
odrum men mægdhad, gif Dær bit wæstmbærnys ; [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
se casere ... gecneowige æt Dæs fisceres gemynde,
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
II 46.7 [illegible] Dæt fyr [illegible] [illegible] [illegible] [illegible]
sleac ne sy ; and eft getemprie seo bilewitnys Dæt fyr
II 226.14 sede fram Gode is [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
II 234.6 he wuldrat his Faeder and se Faeder wuldrat
hine ; II 278.9 Dæt Crist beo mid us, and we mid
Criste ; Dæt heafod mid Dam leomum and [illegible]
leomu mid Dam heafde ; I 324.24 [illegible] [illegible]

beam Taet hi gehyrsum beon beon faedemon d; and Tam faedemon hebead Taet hi beon beam ne geaebiligdon; II 350.10 Da scuton hwiltidum a Tam wallendum fyre into Tam antraecum cyle and eft a Tam cyle into Tam fyre; II 386.12 se mannes sunu is Godes sunu, and se Godes sunu is [illegible] sunu; II 440.10 nis Taet an ting fram mansum, ac manega ting sind fram Tam anum II 446.32 seo sunne gnobscint Tone blindan and se blinda ne gesiht Taere sunnan leoman; II 362.29 nis swa Teah Faeder sete sunu, ne se sunu sete Faeder is; II 448.1 God geseah Tone deofol an se deofol swa Teah wass bedaeled Godes gesihde; II 488.30 to geeignne manegum fram deate to life, na to scuflum fram life [illegible]; II 516.28 forton De he is wisdom and eal wisdom is of him

W.N. 86.5 ne hyrhd Tonne brotor [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

So 128.10, 149.28, 159.16, 203.26, 228.23; Swa wended wrang to rihte and riht to wrange, So 298.20, 297.28; 74.22 hyran ba gingran georne heora ildran, and lufjan and taeran ba yldran heora gingran; 168.11 man of herede bael man sealde hyrwan, and to fort hyrwde, bael man sealde herigean.

The rhetorical effect of this figure is evident. From its very nature it balances one clause against another, and brings with special prominence the ideas represented by the chiefed words. It adds a distinctness and vividness to the thought which can not be nearly so well attained by the mere repetition in inverted order of the ideas represented by synonymous terms. The fact moreover that the figure never consists of less than a double repetition renders it of greater force as a rhetorical element.

The figure can never be considered as purely grammatical, nor can it ever be regarded as accidental: the rhetorical motive is apparent from the artificial structure alone. In this respect it differs from all the other word-figures, many instances of which are very closely related, as we have seen, to the

The great body of the examples, and their superior excellence as literary remains, are features of the Aelfrician homilies, in contrast to the others. There are comparatively few examples of this Legend in Wulfstan, and these of only an ordinary character, while in the Blickling collection, there is not, as far as I could dis-
cover, a single instance.

Conclusion:

From the detailed investigation of these tropes and figures, the importance of figuration as an element of style will be readily ascertained. The individual characteristics of each author are clearly indicated, as well as national peculiarities of thought and diction. Some of these figures are more fully developed than others, some more extensively in one author than another; some are distinctively the property of prose, others of poetry.

The trope of Anglo-Saxon prose is never of any striking significance. Simplicity and naturalness are its main characteristics. There is no evidence [illegible] in the minds of the homilists. Their tropes are mainly derived from the literature of the schools, or from the daily observation of the ordinary man. Aelfric especially is simple and direct, and never de-

parts from the course of his sermon for the sake of a figure. The Blickling Homilist, in some of his discourses, shows considerable poetic insight in the choice of trees; Wulfstan almost entirely ignores ~~tropical expressions~~ them.

The intense tropical figuration of the poetry stands far removed from the plain and direct statement of the prose, and in this respect the influence of poetry on prose does not appear. The Metaphor and Hennin which so thoroughly characterize all Ms. poetry are less fully developed in prose, both in quantity and quality. They greatly lack the vigour and picture-esqueness, which gives the poetical tropes their peculiar charm. The Kenning especially has sunk to nothing more than the hackneyed designations which had become common to the whole Christian literature. With use by the various authors, no certain distinction can be made, except that W., as usual, employs it

least of the three. The Simile, on the other hand, naturally comes in for a larger share of attention. As shown by Gummere it is not a suitable ~~figure~~ means, in the intrinsically poetic [illegible], for the expression of thought. Its proper sphere is the deliberate composition, whether in prose or poetry.* But even in these homilies it is used less than the metaphor, which may go to prove its distinctly foreign origin, its adoption from the Christian literature of the time.

In respect to the Sound Figures we find striking differences in the [illegible] authors. Homoioteleuton, and still less Paromoion, receive scanty attention in A. or B.N., but W. uses them with genuine artistic effect. In fact the recurrence of similar sounds is [illegible] the distinguishing features of W's prose. This is further illustrated by his frequent use of alliteration, assonance and [illegible]. In the expression of his unbounded passions, his intense emotions, these figures

lend themselves to his purpose with peculiar effectiveness. These devices belong more properly to the poetical than to the prose literature. But when a man of the strong poetic mind adopts them, he displays his ability to make them effective in the enforcement of truth, and at the same time preserves his prose from any metrical jargon. In A. and B.A., the natural tendency of the popular speech to preserve riming combinations, is apparent rather than any individual characteristics. They are not sufficiently distinctive to be more than the product of a universal tendency in the language.

In this peculiarity of A.S. prose, as most highly developed in Ab. lies one of the most striking differences from modern English. Great effects could never be produced in the present speech by such a liberal use of alliteration and rhyme.

The Emphasis of [illegible]

the fate of that prose, so distinguished by the artificial devices of poetry. But for the U.S. mind the result was different. We cannot but realize that W. was a man of great natural ability and spoke from the heart to the hearts of his hearers. The prose of such a man can never be weak, and the artificial devices only enforce the ideas which are contained in the words they characterize.

The word-figure reaches its highest development in A. In his use of it, he approaches more nearly the standard of matter-of-fact than either of his contemporaries. His use of the various figures of this group is characterized by a keen sense of their appropriateness in that special connection. In this respect he far surpasses W. & R.H., especially the latter, who very frequently repeats words without regard to lit. vicale demands or the harmonious adjustment of the various sounds of a sentence.

There is, as is manifest from the examples, a great variety in the rhetorical effects of the different figures, partly because of their inherent characteristics, and partly because the A.S. writers had not attained to that mastery of the art of prose composition, which would enable them to use the figures to their utmost rhetorical possibilities.

The process of [illegible] evolution by which the repetition merely for the sake of convenience or absolute simplicity, as preserved in the purely grammatical examples of Dilogy etc., develops into the thoroughly rhetorical figures of Aelfric's best ~~instances of Anaphora~~ style, can be clearly followed from the above examples. No distinct line of demarcation can be drawn between the grammatical and the weakly rhetorical figures, so [illegible] do they merge into one another. The process is broadly denoted by the figures of the three

works, beginning with B.H., through W.H., and reaching its highest perfection in A.H.

The prose of this early period, in its process of development to the present standard English, must necessarily display the peculiarities of truth. The tropes are only in rare instances of any length, hardly extending over one or two clauses, the diction lacks in the sound figures qualities, which have their proper sphere of usefulness in poetry, and which are discarded with the growing independence of the prose style; the word figure in its incipient stages displays the unconscious lack of harmony in the unnecessary repetition of words. The possibilities of the language in direct and forcible expression are manifest from the fine skill which Delfric displays in his employment of the several varieties of the figure of repetition.

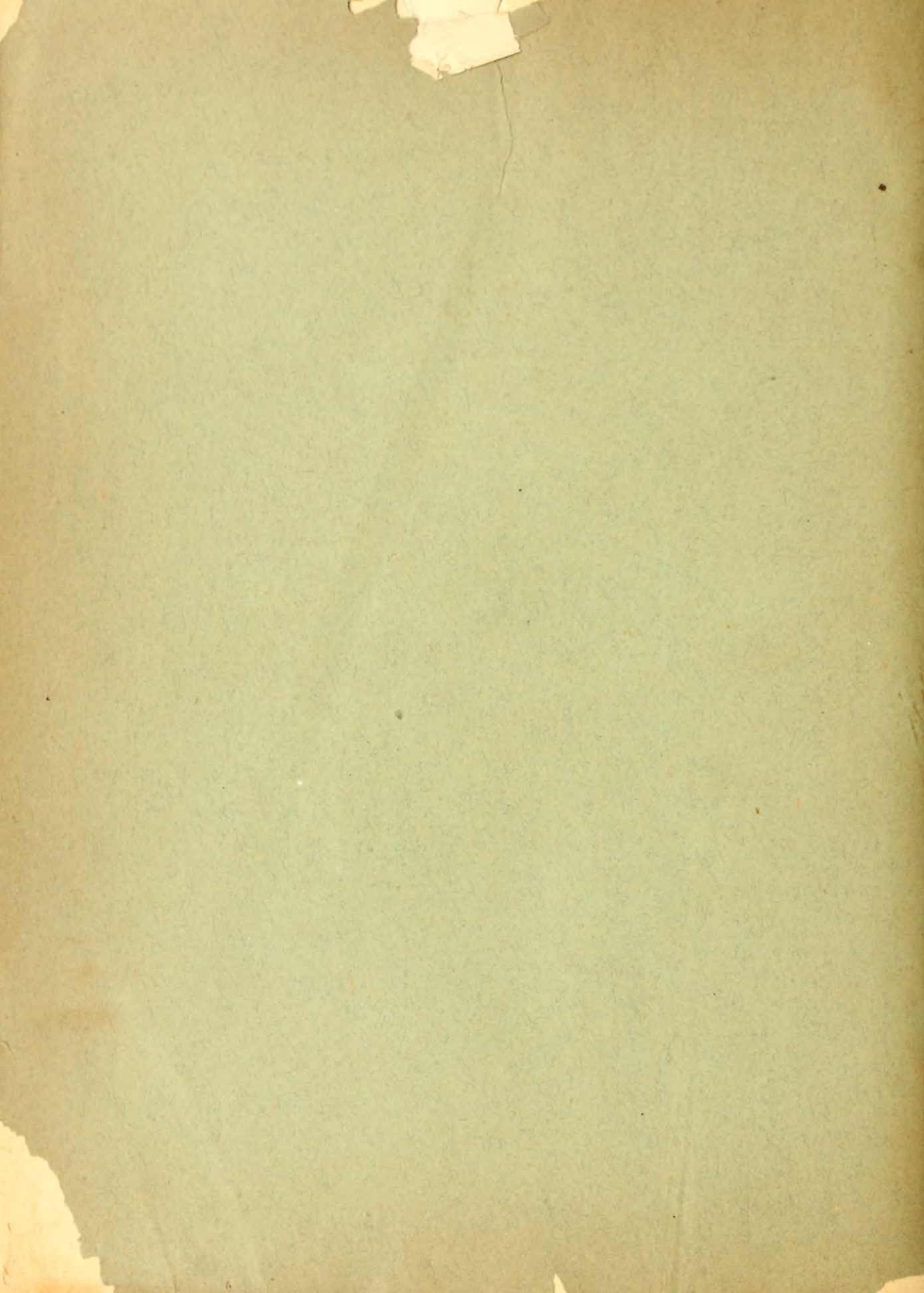
The motive of the writer is Winstruct,

accordingly, and such [illegible] [illegible] [illegible]

Vita —

The author was born on the 31st of March 1870 in Sheet Harbour, Halifax Co., Nova Scotia. He was given a high school training in New Glasgow and Pictou, N.S., and in the autumn of 1887 entered Dalhousie College as an undergraduate in arts. In his third year he elected the special course of English and History, and was graduated in 1891 with first rank honours in these subjects. In the autumn of the same year he entered upon a course of advanced study at the Johns Hopkins University, making English his principal, and German and French his first and second subordinate subjects. In the session of 1894-5 he was appointed University Scholar. He attended lectures under Professors Bright, Browne, Wood, Elliott and Greene, Drs. Learned and Matzke, to all of whom he desires to make this public acknowledgement of their assistance, but it is especially to Professor Bright that he would record his sincere gratitude

for the encouragement, which has always been unostentatiously given, and the incitement to the highest ideals in study, which a life devoted to that End has never failed to illustrate.



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